

# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

Vol. XVI. KANSAS CITY, MO., JANUARY, 1902. No. 1.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. — Eph. 2:20.

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Devoted to  
Practical Christianity.

VOL. XVI.

KANSAS CITY, MO., JANUARY, 1902.

No. 1

## HOW TO ATTAIN YOUR GOOD.

There used to be a teaching believed in by a certain class of thinkers. It was that there is a fine etheric Substance pervading all the worlds of the universe. This Substance that is so fine, filling all the worlds of the universe, was believed to fill our own bodies also, and to fill all visible things, though itself was invisible. It was thought to be the formless Substance out of which all things whatsoever are made.

It can never be cognized by the senses. It is too fine to be seen or tasted or smelled or handled. It can only be cognized by the mind, and it can only be handled by the thoughts of the mind. Even finer than the thoughts of the mind must that be that handles this Substance. It must be the understanding power of mind which moulds this Substance if we would have perfect conditions in our life. This Substance they called Cosmic Substance. They also named it the Mather or Mother-Principle. It was often called the God-Substance, because it is omnipresent. To know the nature of this Substance, and how to deal with it, was felt to be the greatest knowledge possible to obtain.

You will find this formless Omnipresence taught in the ancient Brahmin and Buddhistic books, and Paracelsus also in later times found how useful is the simple knowledge that there is such an Omnipresence. The mind is made out of this omnipresent Mather. The words and thoughts of the mind take up this soft Substance, that so finely permeates all things, and make whatsoever they please. It was said that we make all our conditions in life, all our friends, all our poverty or riches, out of this life stuff by our

words and thoughts. We may not be conscious when we are handling this life Substance (some of them said) and yet we are using it by our thoughts and words, and all the time making things come to pass in our lives. Some taught that we never use this Omnipresent God-Substance except when we understand it, and think and speak goodness, love, truth.

They felt that the etheric Substance which the common thought and word use is only a rough shadowing forth of the truly Omnipresent Substance, so fine and divine out of which only the beautiful, the good, the noble, the divine, can be made. They all perceived that mankind is given a power of understanding Good, and if man will stand by the understanding of Good, he will have good experiences only in his daily life. The Good is the Real Substance; all that is not Good is but shadow. The ancient Egyptians had this Substance named. They called it the *I Am* of the world. "It is written over and around all things," they said. They never taught this to the common people though they knew *It* to be God. They felt that to speak of a substance everywhere the same, everywhere alike, whether pervading the stone or the philosopher, would make the common people feel themselves to be quite as intelligent and quite as good as their gods. So they made a great mystery of their information that one Substance pervades all things alike. It was written down by those who believed it to be true, and no man was allowed to have possession of the book that told of it until he was quite dead. It came to be called "The Book of the Dead," because it was wrapped within the folds of the cases that held the Egyptian dead. People spent all their lifetime trying to earn enough to own a "Book of the Dead." The greatest information this book contained was the statement, "*I Am* the *I Am*," or as Moses who was taught the secret doctrine of Egypt expressed it so boldly, "*I Am that I Am.*"



You can see that if the priests really wished to keep the common people in subjection it was not best to tell them that the Divine Being filled them with *Its* own Life, Substance, Intelligence and Love as full as it filled Osiris and Isis. It was supposed to be quite a safe information for the mummies. But Moses always told everything he knew. And Moses always wrought miracles by realizing the Substance filling all things, and ready to take any form that his words pleased. All forms are made by the words we use. At the understanding of how to use words in the true Substance forms will come to be changed and moved at our bidding. It is the Good-Substance, because it never makes anything but good. Whatever is not good is really a hiding of the Substance. Whenever we speak words that are not good we hide the Substance, and hide our understanding of it. We hide the light of our minds under a bushel, which is the very thing Jesus Christ taught us we must not do. Jesus Christ called the omnipresent Substance, Spirit. He called it God. He called it Father. He called it Love. He called it Holy Ghost. He called it Comforter. He knew the presence to be the Good which everybody and everything is striving to get.

You know very well that there is one conviction that fills and thrills everything that we see. Even the stones feel this, and look up at the sky and down at the earth, and around to the horizon, to have it come to them. The planet looks for the good that belongs to it to come to it. Every man, woman and child feels that there is good for him or her, which belongs to himself or herself, and he ought to have it. You cannot kill this conviction out of anybody or anything. The galley slave and the pampered prince are all equally sure there is good for them which they ought to have. No matter how nearly cut up or spoiled or broken-hearted a creature may be, you may be sure that the last piece of him is sure that there is good for him which he ought to have. This good is that Substance omnipresent that

is so full of intelligence that it is omniscience itself. It is the omniscience that convinces everybody and everything that good belongs to him. It is unkillable. It is indestructible. You may destroy forms but you cannot destroy that conviction, therefore it is omnipotence. What cannot be defeated nor destroyed is omnipotent.

*There is good for me, and I ought to have it.* You are sure of this. It is the foundation statement of your being. One may not admit that there is any God, or Great Being, to whom he owes allegiance, but he is always sure there is good for him which he ought to have. This good which we feel that we ought to have is our God. Every move we make we are making to get our God, to satisfy our idea of the good. This is one service of our God. Hence in all languages God is called the Good. Good is God. We seek the good. We long for the good. We expect the good. Good is God. There is no other God but Good. If everything and everybody is filled with the Good, and there is no place or space or where that this Good is not. We can speak of the Good as omnipresent, and that which is not Good as nowhere present. God is Omnipresent Good. Good has no other power to oppose it. It is omnipotent. God is Omnipotent Good. Omnipotent Good has no other intelligence but itself. God is Omniscient Good. This is striking the mind straight on to a foundation stone within itself.

*The good that is for me is my God.* It is the chief aim of Truth to start the mind to work from some recognized truth, and compel all its after reasoning to square itself to that truth. Why have I not realized the good which is for me, and I am so sure is for me somewhere? Why have you not realized that good that is for you and which belongs to you? For just the same reason, almost identically, that the ancient Egyptians did not realize the Substance as the rightful knowledge of every man, woman and child. Because it was supposed to belong to the dead

and not to the living. But Jesus Christ taught that God is the God of the living, not of the dead. He also taught that it was right and necessary to speak what is true out of the abundance of the heart before what is good will be manifest. "Without the word was not anything made that was made." If you have just let your life slip along without ever speaking forth boldly the strongest feeling within your mind, you may know that you have neglected the very first step toward taking possession of your birthright of good, laid up for you from the foundation of the world.

*There is good for me, and I ought to have it,* is the very first conscious statement you ought to make. It is the very way you must begin to work out your problem of life so as to get satisfaction. In metaphysics we are taught the very first thing about the power of the mind. We are taught that everything we see and hear and smell and taste and feel is just as it is because of our particular state of mind. We know that any particular state of mind is made by thought. To hold a set of thoughts in the mind will make a new state of mind if the thoughts are new. All your present state of body and all your affairs are made by the kinds of thoughts you formerly held which you have not yet quite got rid of. The metaphysical law of life is that thought in the mind hath made us what we are. This is ancient Buddhistic teaching, as you will find by reading Buddhism. The most important event that has come to you is the outcome of your most strongly expressed thought. There may have been one time when you said very bitterly that you felt that you had not deserved to have so much trouble come to you. Probably that which you called trouble was not a very vital or heart-breaking affair, but you made a very strong speech about it. Then you forgot all about it, but you were playing with a kind of thing you had better understand before you use it. You were playing with great words. So in after times a great affliction did come to you when it

seemed to other people as if you did not deserve such a great affliction.

In this matter of there being good for you, which is your right, you will find that the only reason the great good has not come blossoming out into your life is because you have not said vehemently and earnestly with your thoughts and lips, *There is good for me, and I ought to have it.* Keep the strongest force of your feelings on the word "*good.*" The word "good" is the white stone of revelation. As you look at this word it begins to force you to tell what and where the good is. Then as you tell what and where the good is you see all your chances for a new and lovely life beginning over again. Nobody has ever spoken this deepest certainty of his mind right out but what good things and good events began to come to him. Even when spoken without realizing the great importance of speaking out everything that is true, those people who have said, "I have a right to the good of life as well as other people," are sure to have just as good and as great blessings come to them as to others. But if you have positively said outright that you had a harder time than your sister or brother or your neighbor, you are now already to report that you have had a very hard lot in life.

We work out our problem of life with our words. We own our own problems. We own our own words. We are managers of our own destiny. There is a beautiful way our God has laid out as our law. It is that we can begin our life problem all over again, any moment, exactly as a little child may begin his example in arithmetic over again at any moment. The child erases all his figures, and states his principle over again. You are able to drop every thought you have ever thought in your life, and state the foundation principle you mean to work upon. Formerly metaphysical teachers insisted upon people, who wished to understand their teachings, dropping all their past thoughts. We are very glad to drop our past thoughts, and speak very positively the

omnipresent, omnipotent, omniscient truth that is within our minds, which cannot possibly be dropped. *There is good for me, and I ought to have it.* This is the basic principle upon which all prosperity rests. Satisfaction along every line rests upon whether you have spoken this truth.

Now, this Good is God. This Good is Life. Life is good. You do not mean that experiences with conditions is good, but that Life itself is good. This is where the statement has come from that God is life. Life is good. Good is God. As there is no slaying or ending God, so there is no slaying or ending life. There is no slaying or ending good. There is no slaying or ending the conviction in the mind that good is for us. The conviction is good itself. Conviction of good is good itself. The speaking forth of this conviction is the evolving or demonstrating of good. The good is self-increasing. The good is creative, and the good is creating as fast as the good words are spoken. Moses says in his first chapter of Genesis where he is telling about the creation of good things, that, "In the beginning God created," or "is creating." There we find that God is Good. The good is the conviction of good, which lies within your mind. That conviction of good is Almighty Jehovah — Self-creative good. Nothing is made at all except what the Good makes. The conviction is always alive. It is Life. It is Eternal Life. All Life is Good. Life is God. This God-Life is within yourself. Jesus Christ let the God-Life be expressed within himself, and forth from his lips. "I am the life," he said. Later on you will find him telling everybody else to speak the same words he spoke. He said that these words would spring up as an everlasting river of life from whomsoever would speak them. So when we begin to say, *There is good for me, and I ought to have it*, we find ourselves saying, Good is God, God is Eternal Life. God the Good is within me as Everlasting Life. We find that Truth is good. The Truth that is good is the Truth

that tells me that if I speak out my convictions that there is good for me, and I ought to have it, I shall soon have a strong, happy life, and prosperity. It is true that good health, good judgment, and prosperity are mine by divine right.

"I am the Truth," said Jesus Christ. He said, "Keep my words." This is the good Truth. All Truth is good. Only what will give me good health, good judgment, and prosperity is good, and only what can bring these things is true. Truth is good. Good is God. God is Truth. Here is where Plato got his immortal statement, "God is Truth." "I am the Truth," said Jesus Christ; "keep my words." Plato did not know how he came to speak forth such an idea. He was not willing to say aloud what lay within his mind just as strongly as it lies within your mind, *There is good for me, and I ought to have it*, but he spoke out from the feeling of a great truth nevertheless. "God is Truth," he said. The Truth that there is good for you, is your God. It speaks within you—I am the Truth. You are serving that God all the time when you are making any move to get your good.

"God is Love." There is a conviction within your mind that you love the good that is for you. That love of the good that belongs to you is in itself good. Love is good itself. Now the moment you see that love itself is good and speak and think that love itself is good that belongs to you, you will begin to feel how people love you, and how you love people. You will feel that even the things you see and handle love you. Everything is really full of love for you. You love the good that is for you. The love that you feel is waiting for you to acknowledge that it is good to bring you great signs of love. You can make the connection between yourself and prosperity by saying that the good that is for you is love. Love is God. Good is God. God is Love. All things poured down blessings into the lap of Jesus Christ because he knew everything loved him. The

universal said, "This is my beloved Son." The good that is for you loves you as much as you love it.

The good that is for you seeks you and will come flying to you if you see that what you love is love itself. If you say my Good is my God, my Good is Love, why Love will come and fold you 'round and drop into your lap. Deeper than the name God is the conviction, "There is good for me," and this good you can keep your mind right on.

This is the beginning of working your problem of life right. Everything depends upon your thinking and speaking what is true. Just the moment we begin to speak and think what is true we begin to be happier. We begin to be more buoyant. Success begins to come to us. Success is made for us. We need not ever feel a pang of grief or know the loss of a single friend nor know the disappointment of a single enterprise if we are bold enough to begin down at the foundation conviction that lives within our mind and speak it boldly. The answer to our problem of life is as sure for us as for the child at the board trying to tell how many dollars a barrel of apples may be worth at so many cents per bushel.

So you may be sure exactly how much your life is worth to you if you begin this mind reading aright, for it is simply telling off what you already know when you begin to tell off that there is good for you and that that Good which belongs to you is Life, Truth, Love. You know that when you are thinking of good that ought to come to you, you wish this good to be substantial. You do not feel that you could be satisfied with air bubbles and falling leaves. You do not feel that you are willing to be put off with promises of good home, many friends, prosperous business, good health. You want those things to be real to you, you like them to be already within your grasp. But all these things are made out of the Truth. No error can make good conditions. Error hides good conditions. There is no good comes to anybody only what he made out of some

word of truth spoken and thought. If he has spoken and thought the truth intelligently, that is, well aware of what he was doing, his good that he has made will never fail him. If it was a kind of luck and chance hitting upon Truth by which to make his goods he may let go his hold of that word that made his goods and lose sight of them.

It is certain that even the gold and houses of the rich man are made by his words of Truth. It is the province of mind science to give us a hold on right words through intelligent speaking of them forth. All the substance out of which home and friends and health and prosperity are made is within our own minds; it starts from yourselves.

This substance is the good that is for us. When we know that the good that is for us by divine right is the real and true substance out of which all things are made, we speak the truth about it and declare that the Good that is for us is Substance. This substance never changes. It is indestructible. It is the original substance which if we speak the truth about it will fill our hearts and minds with satisfaction. Unchangeable, reliable, eternal, steadfast Substance! As all things disappear and fade and fail which we see with the eyes, hear with the ears, and handle with the fingers, the original Substance which is Good must be quite opposite in name and character. The opposite of material objects that change and fade so fast, is Spirit. Thus the good substance is Spirit, unfailing, eternal Spirit. Spirit is Good. Good is God. God is Spirit. This is exactly what Jesus Christ called God — Spirit. To know that God is the Substance out of which all things are made is to love all things and to feel that all things love us. For God is Love, and the Substance of all things being God, all things love us. All things are made of love. They cannot help loving us. It does not make any difference how much we have thought things were not loving, the truth about all things is that they are full of love.

It makes a supreme difference to you and to me



what we believe. To believe that things are made to do harm or have any harm in their power is to see that harm comes to us which we believe is there. To know the substance of all things is God is to trust all things. The water, and mineral, and vegetable substance is God. They are full of love, full to overflowing of love. To know this is to cause the waters to show you some new power, some new qualities, some new beauty. The minerals are made of God. To know this is to see them no longer as minerals, but as love. They will all change. All people will change when you know that they are love. We shall change toward all people when we know that we ourselves are formed out of love. All is Love. There is nothing in all the universe but Love. Love is God because Love is omnipresent, omnipotent, omniscient. Love is the only substance, because God is the only substance, and God is Love. God is Spirit. There is no other substance except Spirit. If your substance is God, then your substance is Spirit. You are Spirit through and through.

All things are Spirit. There is no other substance except Spirit. If it makes such an important difference to us what we believe, how may it have affected us to believe that all things are material when the truth all the time was that they are spiritual? Spirit is the only substance. Spirit is omnipresent, omnipotent, omniscient God. No other substance except Spirit exists. No other substance except Spirit lives. No other substance except Spirit folds us round, feeds us, supplies us. To know this will make our life to begin over again. It is the first and primal duty we owe to ourselves and to God to know God. God fills us. Thus to know ourselves is to know God.

The Greeks wrote this inscription over the Delphic Temple—"Know Thyself." In the Vedanta philosophy, which has been called the oldest religious philosophy of the world, it was written that to know the Self of ourselves is to begin to turn the key into all knowledge. To know ourselves is to know the

whole universe. If we think of ourselves as material flesh and bones there is no knowledge comes out of such study that is at all worth while. If we study ten thousand years to know the nature of matter and the laws of matter, we have only one conclusion at the last and that is that we know nothing. Why is it that so much study of matter amounts to nothing? Simply because all things are Spirit and should be studied as Spirit. This is a fundamental truth. All is Spirit.

Begin your life problem with the words, *There is good for me, and I ought to have it.* Say boldly that this Good is Life, Truth, Love, Spirit, Substance, God. God is Good. God is Life. God is Truth. God is Love. God is Spirit. God is Substance. To know that Intelligence is Good and Intelligence is Mind, makes your next description of God that one which has been known through all ages. God is Mind. There is not a single new proposition in the Science of Jesus Christ or the science mind. This is because life is not new. Life is eternal. The only power that is coming to you as a new experience is simply that you act and speak from knowledge and not from ignorance.

“All power comes and belongs to him that knows.” The people of the past undertook to work out their life problem with saying that God is All. They also said that all power comes to him who knows God. Then while saying that God is Life omnipresent they spoke of death. Death is not the right word to hold in mind. Down there in the mind where the thoughts start up you will find that your mind does not call its good death. Your mind calls its good life. To speak out boldly what is in the mind is to speak truth. Truth is not the naming of evil or death or lies; truth is written within the mind as the deepest and most vital word. It is the province of the science of mind to face you up with the truth written deeply within your own mind. Without hearing anything or anybody speak, let your own mind start to work out your own problem of life

according to your own mind just as it is given you to write it out. You are made to work out your own life to a perfectly satisfactory state for every minute. The power lies right within yourself. It is all done by reading out what is true from the pages of your own mind. The true state of joy has been called satisfaction. It is your right to be satisfied every instant. Satisfaction is peace of mind, knowledge of what is true, and health of body. It is also described as good health, good judgment and prosperity.

The true answer to your problem is satisfaction. You must be satisfied along every line. You have a right to be satisfied along every line. There is no other way given under heaven for you to work out your life problem by except by the way of Jesus Christ.

Jesus Christ means the word of truth spoken. Therefore speak the truth about God. "I am the way," said Jesus Christ. There is a noble and wonderful life right here in the air and around about you. It is your life that is so noble and beautiful. By speaking the truth this life will open up. You will not mix your talk of life with words about death. Death is not a subject for the mind to think about. If ever you have supposed that in working out your life problem or getting the best out of life you must see death or hear of death, drop that idea from your mind. Erase the word out of mind as a child erases a wrong figure off his slate. In starting the mind out to think right drop the idea of evil. Think the word *Good*. You will not find the word written in the mind by the pen of truth that there is evil for you and you ought to have it. That idea is not inherent. It is a false notion to try to work out your example with. Drop it, and rejoice to speak out promptly and boldly what is true. Drop everything false. Can you not see that if your life is dependent for all its experiences upon the words you speak that true words would bring forth true experiences?

If evil is not a good true word, do not speak it;

drop it. *Good* is the true word; speak it. The word Good is a white and divine substance. It is the white stone of Revelation. To put the mind upon the word is to see God come near us and to feel the evil slip away. If you have worked out your life problem with the idea in your mind that error or lies can work anything with you, or have thought that false notions had power, drop the notion now. A lie is nothing. Do not let the word error or lie come into your mind at all. If you have thought the word hate, drop that word out of your mind. If you have thought the word ignorance, drop that word out of mind. The primal word is Good. "In the beginning was the word and the word was God (the Good)." All words that have piled themselves upon that word may now be dropped to let the lovely primal word be spoken free of all other words. It has been called the Statement of Being, this naming God the Good, as Life, dropping the word "death;" and Truth, dropping the word "lie;" Love, dropping the word "hate;" Substance, dropping the word "burden," or "matter;" Intelligence, dropping the word "ignorance;" Omnipresence, dropping the word "absence;" Omnipotence, dropping the word "weakness;" Omniscience, dropping the word "foolishness;" God, dropping the word "devil;" Good, dropping the word "evil;" Jesus Christ, dropping the word "satan."

It is the first movement of a healthy body to have a healthy mind. The mind can be white as the winds of the Shekinah of God by just dropping certain words out of its fingers. The holding of the Statement of Being very strongly in mind is the dropping of the words that are unhealthy. Hold the first words written on your mind—*There is good for me, and I ought to have it.* The good that is for me is life, truth, love, substance, intelligence, omnipotent, omnipresent, omniscient—God.

[The foregoing was found by the Editor among a quantity of manuscript. It bears no name, and the handwriting is unfamiliar, but it is evidently from notes furnished by Mrs. Hopkins. It is a splendid lesson.]

## HOW TO HEAL.

Spirit is called substance, because it is immutable, reliable, not fickle nor changeable, but firm rock-being.

Selfishness is the belief that the self or identity might change by gain or loss. Generosity is a belief in the gain or loss of some external self. They constitute the in-breathing and out-breathing of the ideas of property. If they balance there is peace and health.

If selfishness denominates their cells are over-negative, their currents drawn in. The system is less porous than is well. The flesh becomes heavy, compact, sluggish, pinched, just as the mind is thinking. Diseases that would easily flow away are drawn in and held, the internals are over-drawn upon.

When the selfish nature of the mind gets to the surface of the mirroring flesh, it causes the ears to project as if they were about to turn in at the orifice instead of lying flat upon the side of the head; the eyes seems to look out from under and appear to suck in objects for private and suspicious examination; the lips are involute; the very pores absorb instead of exuding. Such figures tempt contagion.

The generous go to the other extreme and leak like sieves. They evaporate and have no endurance. They spill and never absorb. They give everything — diseases and all. They are contagious, and become fountains of epidemics. Their natures are porous, and their bodies are swift conductors of everything. They are the racial sewerage and waterworks. Their sympathies pump out all the pestilences and miasmas and expose them. They are the bloom of everything. They ventilate and scatter. In troubles they make mountains out of mole-hills. Their bodies tend to inflations. They often choke in their efforts from biting off too much. Their seeing and hearing become coarse, because of the wave length of their cellular vibration is stretched. They are liable to color-blindness and to loss of the sense of smell and delicacy of touch.

The healer of the diseases which are reflected on the flesh from selfishness and generosity must get at one with the Spirit as Substance. All but Spirit is shadow. The power of the divine substance forgives the sins of the selfish and the generous alike.

#### JEALOUSY.

The pair of opposites—jealousy and indifference—are shadows of the divine idea of peace. They mirror in the flesh a type of diseases which vary according to the particular idea or organ they attach themselves to.

If the will falls into jealousy, the animal propensities of the cerebellum will become active and boiling; in general the right side of the body will be soiled, and the positive qualities of the mind will operate violently upon the heart, the liver, the right kidney, and the right eye will roll fire, the right arm will assume a violently threatening aspect, the right foot will stamp; the blood will carry lactiles full of nourishment, poisoned with cross-atomic currents; this will yield tumors, boils, eruptions, etc. Thus the shadow of jealousy is cast upon the flesh. It is an illusion, and the power of peace will heal it by the word. For words are antidotes, and thoughts counteract or forgive.

Indifference is sham peace, but not true peace, which is divine energy. True peace will put a luster in the eye dimmed by indifference, or change the smiting flash of jealousy into the sparkle of pacified power. Peace restores innocence, which is as unjealous as a child and as far from indifference.

Indifference reflects sluggishness upon the flesh. The digestion is partial and slighted. The functional operations are not thorough in any part, the architecture of the body betrays careless workmanship, and the organs are tender, frail, and give out under little strain, thus the whole constitution is pictured in the flesh as undermined and ready to wreck. But this is only appearance, for the flesh is instantly ready to obey the thought.

People are sometimes deaf from willful indifference. Some have weak memories, or bad blood from imperfect circulation, or disordered state generally from carelessness about breathing.

We do not forget that one may be above the law of cause and effect, free from the law of sin and sickness and death, by an understanding of the law of the spirit of life. Then none of these causes of disease will avail against them, not only because of their innate protection, but also because these sin-causes will not be present in their minds.

There is a word which will meet every case, and it will stand plain to be seen in the mind of that one who has sifted the shadows for the substance they picture. Thus are sins forgiven by the wisdom of him who can look on sin without condemnation or seduction, for he sees behind the masks.

#### MALICE.

Malice is an acid. Its alkali is benevolence. Neither is healthy spirit, nor will either reflect a sound physical body. As a matter of fact, benevolent people are just as likely to be sick as the malicious, that is, both are subject to diseases. Philosophers have been prone to notice that sickness never dodges the good or evil.

Under the shadow of malice the body shows forth neuralgia from acid-eaten blood, cancers, ulcers, etc. Benevolence acts much as generosity. It will cure malice and fall upon the opposite side—still a shadow.

The best surety of stable health against the presence of either of these is to know that there is neither evil to be premeditated nor good to be provided, for Being is now finished.

Malice schemes evil, benevolence plans good; the Almighty has finished both. In the consciousness of this is perfect forgiveness and perfect cure.

#### REVENGE.

Revenge is the opposite of reward. Neither insures health, but what they both struggle to represent will.

Revenge and reward believe in the future, the one to judge the evil, the other to judge the good. The Almighty judges neither, but forgives both.

Revenge is reserved and reticent. It strangles its emotions and bides its chance. The flesh mirrors this state of mind by cramps, limb-twisting, curvatures of spine and bones, easy dislocations of joints, crossed eyes, choking, strictures, etc. But "vengeance is mine," says the Lord of forgiveness.

The good who expect the Lord to punish the wicked are under the shadow of the belief of revenge, and their bodies never fail to say so. Many a pious soul holds his body in the clutch of the shadow of vengeance, or what he would deem righteous wrath. But healing is forgiveness.

The idea of reward for good is sure to shadow the body with ill health. Expectancy of reward means belief in the seeming absence of the good we want. The flesh signifies this state of mind by lingering ailments, such as slow and patient fevers, running sores that last for years, etc. A sharp *Now* will cut off the disease and cure it as with a surgeon's knife. People must be forgiven for hoping reward for good, or revenge for evil. God is not retribution nor paymaster. Spirit is finished.

— From "How to Heal," by GEORGE E. BURNELL.

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#### CURE FOR POVERTY.

NELLIE KEMP.

They who sigh and cry while they live,  
 "I am so poor, I have nothing to give,"  
 Let the flowers fade, and wither away,  
 The fruit on the tree fall and decay,  
 The vegetables in the garden go to seed —  
 Failing to minister to brother's need.

But where there's a will there's always a way  
 For every honest heart his just debts to pay;  
 Let the loving thoughts well up in your breast,  
 With true, holy aspiration to do your very best.  
 "Such as I have give I unto thee."  
 'T will open the bounty of God, and set you free.



# Bible Lessons

BY LEO VIRGO.

## Lesson 3. January 19.

The Early Christian Church. Acts 2:37-47.

**GOLDEN TEXT**—*The Lord added to the church daily such as should be saved.*—Acts 2:47.

The ordinances of the orthodox Christian church are the "outward observance of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. "Repent" is in the original Greek, "change you mind." When we are ready to change our thoughts for something better we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation as spiritual beings to God, the old state of thought is easily dissolved and washed away by baptism or denial. Then there come into the mind ideas direct from the Fountain Head, and we see everything in a new light. If this narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. Before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the

great importance of money, houses, lands, jewels, food, and clothing, just that long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner Substance out of which all things are formed. The "*breaking of bread and prayers*" is the stirring into action in consciousness this inner substance and concentrating the mind upon it as the real possession. Then "they did eat their food with gladness, and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

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#### Lesson 4, January 26.

The Lame Man Healed. Acts 3:1-10.

GOLDEN TEXT — *The Lord is my strength and song, and he is become my salvation.*—Exodus 15:2.

The "gate of the temple which is called Beautiful" is Spiritual Understanding. This gate opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "Now will I *praise* the Lord." In our lesson today, "Peter and John went up into the temple at the hour of *prayer*." Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking Him in almost the same breath on every occasion where there was a great work done or a notable truth expounded.

The man, lame from his birth, who lay at the gate Beautiful asking alms, is the I AM who has not affirmed his spiritual strength through the living

Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine Law still be lacking. This is because the I AM *asks alms*, that is, there is that reaching *out* for that which is *within*. People expect God to give them something out of heaven as if He were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them* — that is, centre your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connections between the within and without of Understanding. Your ankle bones will receive strength.

"And his name through faith in his name hath made this man strong." A man's acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of that name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High, "his name through faith in his name" will inspire others to do likewise. So we say, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I also can do the same."

"Ye shall do these and greater."

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### ' Lesson 5. February 2.

The First Persecution. Acts 4:1-12.

GOLDEN TEXT— *There is none other name under heaven given among men, whereby we must be saved.*— Acts 4:12.

When Spiritual Understanding is opened and the light of Truth begins to shine in the Temple, there is a stirring up of thoughts, and no little opposition. Thoughts make the temporal man and his world. We are creatures of thought, though we sometimes

pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. These thoughts lay hands upon the illminated ones, and cast them into prison, or darkness and bondage. It is well to be posted about these movement of the mind as it saves much perplexity. While this contention in the thoughts is going on there is sometimes agony and fear. This can be made of non-effect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power or by what name have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitant of spiritual things that the soul quakes in fear whenever there is a thought out of the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, whom they have associated with, may be inspired of God, and he must go among strangers before his message will be received.

Some question the truth that comes to us from that kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very corner stone of the

character which many have cast aside. But "there is no other name under heaven, that is given among men, whereby we must be saved."

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## Lesson 6. February 9.

The Sin of Lying. Acts 5:1-11.

GOLDEN TEXT—*Wherefore putting away lying, speak every man truth with his neighbor.*—Eph. 4:25.

This lesson should be called "The Denial of Deception." When the Spirit of Truth begins to flow in the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into that stored-up memory realm called sub-consciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit or retain it in whole or in part. We are never forced to be good nor truthful nor holy. We can live on the animal plane or the spiritual as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are not necessarily lands and money, as represented in this lesson, but all that we count valuable in mind, body, and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things in a measure. This belief is Ananias—deception.

Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly effected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought, and bury it out of sight, the better it will be for you and your spiritual development.

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### Lesson 7. February 16.

The Second Persecution. Acts 5:33-42.

GOLDOE TEXT—*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*—Matt. 5:10.

Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometime think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.

But if we give it a chance to express itself we will find, even among our most conservative Pharisee thoughts, a leader who advocates common sense and reason. This is Gamaliel, "the doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit. There is in everyone that spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it." This is the conclusion of every well-balanced mind, and we should listen to every doctrine with this good judgment to the front.

But it does not follow that we endorse a doctrine when we are tolerant of it. Listen to the testimony and weigh it as a good judge. If you cannot accept it do not condemn it, but put it on its merits and let it work out its own salvation.

This lesson is especially applicable to the present status of the Revised Christianity of these times. There are those who are doing things in the name of Spirit that the conservative thoughts in the majority of us cannot endorse. We cannot see this Truth used as a source of money getting and call it good, yet we should not condemn those who are so using it. Let them stand or fall by the law. If their work be of God, it will stand; if it be of men, or personality, it will fall.

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To forgive wrongs darker than death and night;  
To suffer woes that hope thinks infinite;  
To love and bear; to hope till hope creates  
From her own wrecks the thing she contemplates;  
Never to change nor falter, nor repent,  
This, like thy glory, Titan, is to be  
Good, brave and joyous, beautiful and free;  
This is above life, love, empire and victory.

— SHELLEY.

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"Genius is nothing but continued attention."

## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF DECEMBER 4TH.

Mrs. Harley led, her subject being "Trust." The thought for the silence, "I trust the Principle which has brought me thus far to take me on to the end."

Mrs. Harley spoke as follows: "When we trust any one, we are trusting Principle in that one. If I trust a friend, knowing her to be loyal, it is because she acts according to Principle, or at least according to her idea of it. Therefore she is worthy of trust. We deal with the Principle of all principles which includes all others and is the source of all others. One of the names we apply to it is God, so in trusting Principle we are trusting God.

"We must have some idea of what Principle is, for to trust without knowledge of what we are trusting is superstition. In looking into Principle we find that it is active in its nature, therefore it brings something to pass. It is cause which compels effect, or it could not be cause. The activity of Principle brings to pass that which it includes. Divine Love is one of the aspects of Principle, therefore Divine Love must be brought forth. Intelligence, power, wisdom, understanding, these and many others are included in Principle, also substance, our constant supply. For illustration, take the principle of music; we know that music is being cultivated more and more, and that it is used to inspire the human soul. There is no place where music in some form is not found, even among those people who have no knowledge of the nature of God, yet possess some idea of the harmony of sound and try to bring forth a kind of music even though it is of a most rudimentary nature. But as man develops, a higher and higher degree of music is cultivated. It is just in this way the different



aspects of God will work in our souls until we become conscious of what each aspect is, and will embody them all. We are all where we perceive something of the nature of Principle. Because of the God-push we have reached this point, and we can trust it for the rest of the way. Every one manifests something of the Christ, and we shall come into a full knowledge of the Christ nature and what must be brought forth by it. Take the different aspects of God and dwell on them and manifestation will come."

Dr. Kayne: "Faith, hope and charity are among the aspects of God, and trust is another link in the chain. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' There are two conditions, trusting in the Lord, and doing good. When we feel the warmth of divine love we know it is the God within us, and we trust it, knowing it is the activity of God working through us. Let us work in harmony with it. If we do, we shall think, speak and act so as to inspire trust in every one. We owe it to ourselves to conduct ourselves in such a manner that we shall radiate trust. Cultivate the trust of a little child. At this season of the year, particularly, is not every child's heart full of trust? Each child will retire Christmas eve, seeing nothing of what it desires but trusting implicitly in what the morning will bring forth, and when he awakens will he not see the fruits of his trust? Such trust is the kingdom of God. I will trust Principle to do for me all I desire."

Mr. Nash: "This subject of trust is one of great importance; it is engaging the attention of all classes of men, politicians, statesmen, business men, and scientists, and it is well that this is so, for if there is any one thing the world needs it is trust. If I only had trust and faith enough I could remove mountains. The higher consciousness puts forth such trust, but when we attain it nothing will be impossible for us to accomplish, and we shall find ourselves above all the turmoil and strife. The growth into this conscious-

ness cannot be brought about in a day, but by degrees, step by step, until we have attained it, then perfect trust and faith, in which is no element of doubt, will be ours."

Mr. Northrop: "Everything is trust, and we do trust everybody and everything. We are obliged to trust each other, and in proportion as we do so are we happy. In lending there is always a time for payment. We always have to pay a certain amount of faith. If we ask God for anything, we have to pay in faith. If we trust we have confidence. In business we look around to get trust or confidence, but we have something to do ourselves in order to get it, and if we fail, we want to look into ourselves and see where the difficulty is. We want to get familiar with this Principle which is God, for we will trust it according to our knowledge of it. When we know one who is true to Principle we trust him, but first see if we are true ourselves."

Mrs. Le Favre: "I trust my prayer and the Lord answers, often by working in a mysterious way. Why do we have that which we call evil? If we only trusted and allowed God's will to be our will, we should be spared much which we call bitter experiences. The law works according to the seed we plant; if we have planted trust, we shall reap as we have sown. Work for the children, teach them the Truth, for if they learn early in life how they should think and act it will do away with their having to reap so much ignorant sowing. Working for children does the most good."

Mrs. Slonaker: "We are all created of God, its offspring, the children of God. God is Ruler and King of the universe. As children of God we have a right to live royally; if we would live royally, we must not live in yesterday nor in the future but in today. We can trust only as we learn how. We trust what we understand; we understand only that of which we have knowledge. As scientists we have learned something of the ever active Principle; we are

learning to know why we trust it. Some one said, 'The other world can't be very different from this, for it is peopled with those who go from this world.' As we realize this we can trust the beyond better because we have a little more knowledge of it. With the first knowledge of Principle, there is an intoxication one feels. 'Why, I have a right to God, I am a great deal of account, because God is my Father. I have more of God's care than others, and my difficulties are going to drop away from me.' But with more knowledge comes a greater humility, and Principle does not promise to lift anything from us that belongs to us, but it helps us through. We will never come to the final accomplishment by neglecting or slighting any thing that comes to us by the way. By meeting them and conquering them we grow stronger and better. 'It is more blessed to give than to receive.' Giving out brings blessings upon us. Anything that teaches us more of the divine quality of giving makes us better. I desire to live in constant trust in God."

Dr. Gibbons: "'Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.' Whenever I have stood by this statement, it has stood by me. It is a beautiful thing to trust. Hope comes in the Adam idea, Faith in Abraham, love or charity in the Christ. Jesus the Christ is the guide for action; he stood the test. I rely on this thought. We are trusting all the time as we go along through life and we find it is a good world in which to live. There are those who put great trust in this new cycle. It doth not yet appear what it will bring forth, but we are just on the cusp of a wonderful era. I trust everybody and everything, and everybody trusts me. With charity toward all, I know we shall prevail."

After the healing service Mrs. Harley gave the following as a closing affirmation, "I trust my individuality, the God-image, to bring forth the God-likeness."

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THE MEETING OF DECEMBER 18TH.

Dr. Kayne as leader chose, "Led by the Spirit"

as his subject. The meeting opened by singing "God is Love," followed by "Stillness." The silent thought was, "Father, I am Thy listening child; I hear Thy voice, and am obedient." Singing, "He Leadeth Me."

Dr. Kayne spoke as follows: "Being led by the Spirit is to be led consciously. It is quite clear that until one knows his Father he cannot be led by Him. He must first know Him to love Him, and so trust Him, and so be led and directed by Him. Just so a soul must first know God. The command is given, "Be still, and know that I am God." Then to be still is the first step to know God. In the deep silence God reveals Himself; never in confusion and turmoil. Jesus knew the Father intimately, and realized that he was loved by the Father because he did the things which pleased the Lord, and so he could do the work of the Father. We must all learn first that God is not personal, but divine Principle — changeless and eternal, and to be led is to walk with it. When the Spirit of Truth is come it will reveal all things to you, and when that inner voice is heard the results can always be depended upon. Impersonal Principle is always certain. It is an all-seeing presence. It is also a healing presence, or God through man is seeing; God through man is healing. So that every child of God can see and feel that presence, and then to him it becomes a personal God. It becomes an indwelling presence to that soul. The intellect will often argue that perhaps the voice has not been truly heard, and so resists the Holy Ghost, but failure always follows. Everyone knows it is better to love than hate; that it is not Godlike to condemn; so if each one will live up to his highest conception of the true he will be certain to be led consciously by the Spirit. We must look first in the most trivial of our every-day living, and be obedient to the impression, and we are sure to find that it teaches, guides, illumines, oversees, and

foresees. It heals you. Trust it, and no harm will come nigh thy dwelling."

Mrs. Yarnall: "The first instance we read of in the Gospel was Jesus being led up into a high mountain, or into a high state of consciousness, where he could clearly see the will of his Father. One must be careful to distinguish between the leading of the Spirit and any mortal sense suggestions. In the smallest detail we must obey even though it does not accord with what mortal sense understands. Fear often hinders us from recognizing the impression that we should follow. Dr. Kayne spoke of God taking note of the falling of a sparrow, showing us conclusively that in the small as in the great the same all-wise Spirit is ever leading, but each one must claim the help he desires, for love works silently and never forces itself."

Mrs. Webb sang, "Nearer My God to Thee," very sweetly.

A gentleman, who is a German Lutheran minister, told us how he came into the Truth and the Truth came into him, so that he knew consciously that the Spirit always led him. He learned to put the personal aside—to deny its power, and to obey only the Truth. By persistently claiming all the promises made to us the child of God will find the Spirit of Truth within will become such a force that it will compel action, and that activity will make us free from sin, disease, and the fear of death. To heal the sick is only the fruit on the tree, but to teach the sick to heal himself is the tree itself.

Mrs. Militz said she felt that all the teaching that had been given throughout all ages was to this end, that every soul might recognize the Spirit within, and so be led by it. It will be much easier to hear the still small voice if we give up all personal desires that clamor so loud for satisfaction. When once we actually hear the Truth speaking within we are on a rock where nothing can move us. A practice of non-attachement is also necessary—not to be attached to

people or things, not to be moved by personal desires, not to be led by others, but to endeavor to become as positive as possible. Another practice to help us in attaining the highest is to overcome personal sensitiveness; to be sensitive only to the finer and higher, then trust the Spirit to teach of the Spirit. Let go of fear; become more intimate with our Lord, not call trustfulness disrespect.

Mrs. Webb again sang a solo, "The Broodings of God's Love."

Dr. Kayne then gave a treatment to every one in the room, saying, "The Spirit of peace heals all. The brooding of God's love is a divine healing presence here."

Mrs. Mason read a poem by Ella Wheeler Wilcox, which expressed the way to lead the Christ-life that would make it possible for us all to know we are led by the Spirit. Mr. Manning told of a beautiful instance in the life of Luther where a little girl was led to hear of Divine Love, and all it could do for her, by simply finding a scrap of paper with the words, "God so loved," and a part of a line below it, "that he gave," and she read it, "God so loved that He gave," not knowing what he loved or what he gave, and it became the privilege of Martin Luther to help that child to manifest that God-love the rest of her life.

A healing service followed, and the meeting closed by singing, "You're Healed."

HARRIET DE AMO POOL, Secretary *Pro tem.*

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#### A DAILY PRAYER.

CHESTER E. POND.

O thou Lamb of God!  
Teach me and drill me,  
Calm me and still me,  
Feed me and fill me,  
Bless me and thrill me,  
Now and evermore,  
Amen.

## COURAGE.

WALTER MATHEWS.

To him who nerves his arm and tries  
When all seems dark and dim,  
Who boldly faces each surprise  
Of sorrow deep and grim;  
The hero breasting every wave  
To stand, or fight, or swim,  
Trusting his Father's power to save  
E'en 'gainst the mob's mad whim  
Shall come at last the long-sought goal,  
The victor's crown, the conqueror's meed,  
For God at last repays the soul  
That puts its daring into deed.  
The world shall gather up its gifts,  
And spread them at his feet,  
The clouds shall ope in silver rifts,  
And joy his soul shall greet.

Fight on, my soul, nor fear to face  
The terrors of the night;  
But trust—the sun shall come apace,  
And put thy sorrows all to flight.  
Have faith to fight; be true and stand,  
And trust in God's right arm;  
Tho' all hell's furies 'gainst thee band,  
To thee shall come no harm.

Have hope, for God has given thee  
The victory even now.  
Above the battle thou can'st see  
The glory of His brow.  
Fight on in love and constancy,  
Wage war that does no harm.  
Be righteous; God has promised thee  
The gift of Christ-like charm.  
Before this gift no foe can stand,  
No man dare say it nay;  
Receive thy gift from Love's own hand;  
Give thanks, be true and pray.

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New occasions make new duties;  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of truth.

—LOWELL.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.



## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

January 20th. to February 20th.

I am brave, I am true, I am wise, I am strong.  
I am pure, I am perfect.

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## Noon Thought.

(Held daily at 12 M.)

I Am Supreme.

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## SPIRITUAL RECIPROCITY.

The Silent Unity Society is standing in its work for the spontaneous reciprocal exchange of values between healer and patient. The healer gives his time and the Word of the Spirit just as fully as he knows how; this is his value. The patient is expected to give in return that which he counts valuable, be it money, jewels, books, goods, or whatever. But there must be reciprocity or the law is only half fulfilled.

We cannot demonstrate this principle without the assistance of our members. If we give freely and get nothing in return, we have simply repeated the charity methods of the world—which have always bred pauperism and inefficiency.

If you ask us to spend our time and substance in healing you so that you can go on with your affairs, you are not just unless you give an equivalent in return.

We do not advocate charity in healing. Many people pride themselves on giving their services, expecting nothing in return. This is error. It attracts the pauper mentality that is always looking for something to be given it without having to reciprocate.

One of the dominant mortal errors of humanity is that something can be gotten for nothing. This one-sided idea has become a disease, and a large portion of the people spend their time in cultivating it.

"Bargain counters" are found in every department of life, metaphysics not excepted.

This "something-for-nothing" disease of the mind needs healing, and every practitioner should seek to quicken the spirit of justice in his patient.

All people desire to be honest and independent in their dealings, and when their attention is called to this subtle error they will quickly respond.

We do not advocate charging a stated price for healing or teaching, although we do not oppose it. Each must do as he is moved in this respect. Our object is to bring out spontaneous, loving giving without compulsion for every good received.

It is the duty of every teacher and healer to educate their patients to love to be just—to be considerate of time and talent, and to put a proper estimate upon the Healing, Spiritualizing Word.

So we want it clearly understood that we are not undertaking to treat anybody without an equivalent of some kind.

This WORD that we are giving forth is the most precious thing in the universe, and we should be unworthy stewards if we scattered it to the four winds, thus educating men to look upon it as of small value. "For the Lord will not hold him guiltless that taketh his name in vain."

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### SPIRIT IS NOT OBJECTIVE.

It is explicitly stated in verses 45 and 46 of the 15th chapter of I. Corinthians, that the spiritual man is the "Lord from heaven." "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is Lord from heaven."

This statement, taken in connection with the sayings of Christ, "The Kingdom of heaven is within you;" and "Ye are Gods!" should be sufficient to cause people who claim to believe in the Bible to

look within themselves for God and heaven, and cease their idolatry of outside forms and ceremonies.

The Spirit comes from the Kingdom of heaven in or through man or woman, and not from any outside God or heaven. To know the Spirit, we must look within ourselves—subjectively. The objective form is only the Spirit's manifestation, and never is nor can be the Spirit itself. No one ever saw in this material world an objective spirit. We see only the material form—that which clothes the Spirit. The Spirit itself is the Life Principle that is above and beyond material analysis.— *World's Advance Thought*.

## RING IN THE NEW.

Ring out the old, ring in the new,  
 Ring, happy bells, across the snow:  
 The year is going, let him go;  
*Ring out the false, ring in the true.*

Ring out the grief that saps the mind,  
 For those that here we see no more;  
 Ring out the feud of rich and poor;  
 Ring in redress to all mankind.

Ring out a slowly dying cause,  
 And ancient forms of party strife;  
 Ring in the noble modes of life,  
 With sweeter manners, purer laws.

Ring out old shapes of foul disease;  
 Ring out the narrowing lust of gold;  
 Ring out the thousand wars of old,  
 Ring in the thousand years of peace.

Ring in the valiant man and free,  
 The larger heart, the kindlier hand;  
 Ring out the darkness of the land,  
 Ring in the Christ which is to be.

— TENNYSON.

Ring out the ignorance that holds  
 From man his sonship with the Light,  
 Ring in the unity of Good,  
 Ring in the day that hath no night.

— M. F.

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

Never in the history of the race has it seemed more important for man to study and develop his powers than right now. The proper study of mankind surely is *man*; but how little it is understood and how timidly applied.

SHALL MAN BE  
MASTER OR  
SLAVE?

We are taught that individuality is something to be cultivated, for upon its strength rests true success in life. We are glib in our quotations of the famous Greek inscription, "Man, know thyself," yet popular educational methods are opposed to this often quoted and universally endorsed legend. It is freely affirmed that man is master in the world, yet instead of developing and bringing out the powers within him, the popular education is the weakening of those powers.

Our physical scientists in every department are studying laws external to man, and their whole aim is to find out how those laws affect him, not how he affects the laws. Although it is written that God created man and gave him dominion, the order of creation is being reversed. We find this true in all the avenues of education now sanctioned by the popular voice, but nowhere is it so prominent as in the medical profession. The study of bacteria, bacilli, microbes and germs has become a perfect furor, and hardly a week passes that we are not told how some eminent professor has discovered a fresh species of microbe that is destructive to the human family. Then the announcement is heralded that still another professor has corralled in the jungles of the terrible germ world a ferocious bacilli that when introduced into the human body by inoculation immediately devours the microbe that the other fellow turned loose. So it goes, year in and year out, one deadly germ follows another until poor terrified humanity hardly

knows whether it is microbe or man, something or nothing.

Yet never in all these discussions, by the so-called wise men of science, of deadly germs and poisonous microbes external to man, do we hear a word about the study of a life principle within him through the cultivation of which he could render them all null and void. No, he is always told that he is a serf instead of a prince, and that he must submit to the conditions that seem to menace him on every side and finally go down before them and die the death of a slave.

And similar methods are in vogue in the popular religious systems. They teach that man is ruled over by a power outside of himself that has established laws for his religious conduct, which, if he fails to observe, will result in the loss of his soul, or land him in a place of eternal torment. All this because he happened on his life's journey to stop over a few years on this little planet.

We all know that when a member of the body is neglected and its sustenance withdrawn that it droops and finally perishes. If you tie your arm to your side and do not use it for a year you will find at the end of that time that you have almost entirely lost control of it—it has withered away; the life has gone elsewhere. Now this same law holds good with respect to the study of man's environment, to the neglect of his own inherent powers, through which to overcome that environment.

Man has neglected the life principle within himself, and bestowed all his attention to the discovery of something new, strange or powerful in his environment until he has become a weakling and submits meekly to the thousand and one conditions in and about him, instead of mastering and directing their movements. But the poisonous serums and vaccine corruptions with which he vitiates the life currents in his body are reaching the limit of mortal ignorance. The microbes of small pox and diphtheria that pit one

disease against another in the human organism have all at once refused to do their work in long drawn-out misery, and have instead produced sudden death by lockjaw in many innocent children. This has caused the men of medicine to study the *health* of the manifestly diseased cows and horses from which the stream of filth is extracted. Is this not a horrible spectacle! Man, the heralded master, to whom was given all dominion, making disease in the innocent animal and then communicating it to still more innocent little children under the delusion that it will prevent in them the same disease! What mastery! What logic! . . .

It was a mighty concession to human ignorance that Mrs. Eddy made when she advised Christian Scientists to submit to vaccination. The time will come when *Materia Medica* will remember its disease producing methods as a blot upon the healing art too black to efface.

— LEO VIRGO.

“MY DEAR ELEANOR — I know that you, being a sensible and illumined woman, must believe in the law of affinities. To mention this word to my family is like waving a red rag at a bull. You see they have no idea of chemical analysis or of the law of correspondence.

THE LAW OF  
AFFINITIES.

“I was unfortunate enough to marry five years ago a very worthy man, but not my peer intellectually or spiritually. We have no sympathies in common. Two years ago I was suddenly brought face to face with the man who was wholly mine. He knew it on the instant just as I did. Under these circumstances is it not wrong, aye, criminal, for me to keep up relations with my legal husband for whom I have not a particle of love? If I forswear this relation my family will repudiate me. How can I go on living such a monstrous life! A line from you will be a great help to me. I am willing you should print this letter, because your answer will be of service to

hundreds of women who are in the same extremity—but for heaven's sake do not use my name."

Hundreds of them? Isn't that an appalling statement?

I am more sorry than words can tell for men and women who get into the so-called elective-affinity vibration. I have had the opportunity of an acquaintance with several of these cases, and they have all come to grief. There are several distinguished instances before the world that have ended tragically, as many of our readers will recall. The saddest on the list was that of a great teacher and psychic who left as loving and charming a woman as the sun ever shone upon for a coarse and unscrupulous "affinity." The wife couldn't bear it, and after a very short time left the body.

It has been a chronic regret with me that this dear deserted one had so little sand in her make-up. Do you think I would have died? I wouldn't even have died a little bit. I would have faced that couple with a lifted chest and a smiling countenance, and then I would have made something of my life.

Now there isn't one word that can be said to these benighted beings that will have a particle of effect. I have wasted all the eloquence I ever shall upon such cases. You observe that our correspondent takes for granted that I am full of sympathy with her, and that being a "sensible and illumined woman" (many thanks) I must of necessity bow down before the power which she calls Love, but which I call an uneducated, unrefined, common, carnal, lustful emotion. This condition has no staying power, and when it has burned itself out the last state of its victims is a thousand times worse than the first.

There never was a harder road to travel than this "affinity" road. It leads through Tophet. But the Tophet schools are excellently equipped, and graduations are tough, but thorough.—ELEANOR KIRK in *Eleanor Kirk's Idea*.

## GOD THE HEALER OF MAN.

*Speaker:* The eternal God is thy refuge, and underneath are the everlasting arms. (Deut. 33:27.)

*Congregation:* In famine shall he redeem thee from death: and in war from the power of the sword. (Job 5:20.)

*Speaker:* Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. (Job 5:21.)

*Congregation:* At destruction and famine shalt thou laugh: neither shalt thou be afraid of the beasts of the earth. (Job 5:22.)

*Speaker:* Behold, God will not cast away a perfect man, neither will he help the evil doers. (Job 8:20.)

*Congregation:* And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psa. 1:3.)

*Speaker:* But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. (Psa. 5:11.)

*Congregation:* For the Lord will bless the righteous; and with favor wilt thou compass him as with a shield. (Psa. 5:12.)

*Speaker:* O Lord my God, I cried unto thee, and thou hast healed me. (Psa. 30:2.)

*Congregation:* For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. (Jer. 30:17.)

*Speaker:* Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise. (Jer. 17:14.)

*Congregation:* Heal me, O Lord, and I shall be healed; save me and I shall be saved. (Jer. 17:14.)

*Speaker:* The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with



joy; he will rest in his love, he will joy over thee with singing. (Zeph 3:17.)

*Congregation:* But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

*Speaker:* But unto you that love my name shall the Sun of righteousness arise with healing in his wings. (Mal. 4:2.)

*Congregation:* That thy way may be known upon earth, thy saving health among all nations. (Psa. 67:2.)

*Speaker:* My son attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh. (Prov. 4:20, 22.)

*Congregation:* Pleasant words are as a honeycomb, sweet to the soul, and health to the bones. (Prov. 16:24.)

*Speaker:* I am the Lord that healeth thee. (Exodus 15:26.)

*Congregation:* Who forgiveth all thine iniquities; who healeth all thy diseases. (Psa. 103:3.)

*Speaker:* He sent his word, and healed them, and delivered them from their destructions. (Psa. 107:20.)

*Congregation:* And the power of the Lord was present to heal them. (Luke 5:17.)

*Speaker:* Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (Jas. 5:16.)

“The moment a man can really do his work he becomes speechless about it. All words become idle to him — all theories. Does a bird need to theorize about building its nest, or boast of it when built? All good work is essentially done that way — without hesitation, without difficulty, without boasting.”

“The King is the man who *can*.”

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

How is it that almost all the most worldly, and so-called "bad" people, are those with, by far, the best health? According to Divine Science it is *sin* that causes ill health. How do you make both agree? — Mrs. W.

I think it is a mistake to say that "bad" people are those blessed with the best health, for it is an accepted fact that those who live contrary to the Law of Good will most surely manifest the results of this broken law in their bodies. Worldly people are apt to look upon the bright side of life, and are cheerful and happy, and from this healthy condition of mind comes the healthy body. If the so-called "good" people are gloomy, fault-finding, or full of worry and anxiety, then again, as result from cause, ill health follows the unhealthy conditions of mind. It is *sin* which causes ill health, but what is *sin*? Much depends upon the meaning we give to that word. I contend that many who are termed "good," because they keep the laws made by church and state, are sinners just as much as many who transgress these laws. If we are not filled with the love which "thinketh no evil," then the evil which we think will become a thing to us, and manifest in our bodies or environments. "As a man *thinketh* so *is* he." It is *sin* to worry; it is *sin* to think or speak ill of others; it is *sin* to be anything but loving and kind. *Sin* is defined as "missing the mark," and although striving, many miss the "mark for the prize of the high calling of God in Christ Jesus."

One of the Eddyites told me that any Science outside of their own never healed, as she never knew of a case. Is this true?

— Mrs. M. B.

No, it is not true, for there are many cases of healing on record which are effected by Divine Scientists, Mental Scientists, and others outside of the Eddy school. There are healers connected with

our Society of Practical Christianity who perform many wonderful works of healing. Any one with an understanding of the power of the Word may speak the word, and accomplish what he desires.

1. We have been taught to believe that there was a place of eternal punishment. As I understand it, UNITY teaches that there is no devil. Now, if there is no devil, how can there be a place of punishment? I do not understand about "no devil, no hell, or lake of fire and brimstone." Will you explain?

2. Will you also explain in times of sickness in my family — how they may be healed through my influence?

3. Do the Unity people pray as do the orthodox church people? — WM. H.

1. The only devil which we recognize is a state of consciousness where error and ignorance reign. This same consciousness is the only hell we shall ever know, for lack of knowledge and erroneous beliefs lead to actions which produce conditions of such discord that even fire and brimstone would fail to make us more miserable. The devil and hell are conditions, or states of mind, and not a person or a place. The Bible, with its people, places and events, is a record of the steps taken by the soul in its progress from sense to Christ, and this record is expressed by symbols, which have been taught as reality by the Church.

2. When you understand that the real man is Spirit, and as such cannot be sick or inharmonious in any way, you will be able to overcome for yourself and others any appearance to the contrary through declaring their wholeness in Spirit.

3. The Unity people's prayers are affirmations and not petitions. All *is* ours now, and we affirm it and give thanks that it is so.

1. Will you kindly explain the meaning of the plagues sent upon Pharaoh, King of Egypt? What were those plagues, and by whom sent?

2. What is meant by the statement, "And the Lord overthrew the Egyptians in the midst of the sea?" — J. F. H.

1. We must remember that we are not consider-

ing this passage of Scripture as a historical narrative, but as a record of the steps taken by the soul in its advance to higher planes of consciousness. In this light we see that the plagues were not sent by any person, but were precipitated upon the soul by its own action. Egypt signifies a state of darkness, or ignorance; the plane of consciousness which conceives the physical or sense man to be the real man.

Pharaoh signifies the ruling idea upon this plane; Moses, the higher or spiritual consciousness which seeks to free itself from the bondage of the lower life. I cannot in the space allotted me explain at length what these several plagues mean, but will give you an idea from which you can work out a full explanation for yourself. The miracle of the rod becoming a serpent and swallowing the other serpents is a symbol of the One Truth absorbing all lesser ideas of Truth.

The interpretation of the plagues is as follows:

*a* The turning of the waters into blood signifies the changing of the thoughts throughout the consciousness into actual life. Blood is life.

*b* Frogs are under the surface of the water, and in this instance, being brought to the land and upon the people, symbolize the deep, hidden thoughts brought into the conscious mind for training in usefulness.

*c* Lice stand for thoughts upon the surface which are sustained by the true life under the surface to which they pierce.

*d* The plague of flies seems to be the fleeting, wandering thoughts which compel clearer thinking and purer living to keep them from alighting upon and annoying our spiritual consciousness.

*e* The murrain on the cattle which killed the Egyptian cattle means only that the lower animal life is destroyed while upon the Egyptian plane of consciousness, but in the Israel plane it is lifted up and transformed into truer life, and thus saved.

*f* The boils signify the working out of mortal

thought which resists expulsion by the spiritual ideas now taking possession of the man.

*g* The hail which smote all in the field, and the herb and the tree, means the destruction of old ideas and the knowledge upon which we have prided ourselves. Intellectuality without spirituality is destructive of holiness.

*h* Locusts stand for the thoughts of satisfaction upon the material plane which fasten upon every faculty to its destruction if allowed to remain.

*i* Darkness typifies the unwillingness of man upon the intellectual plane to give up preconceived ideas, even those of ignorance or darkness.

*j* The death of the first-born is the passing away of the idea that the material or sense man is the real man, which is the first concept of the soul, and when this is given up, the way is open for the spiritual man to go out from the bondage under which he has suffered, but which has nevertheless been the means of spurring him on his upward way.

2. The "overthrowing of the Egyptians in the midst of the sea" is the tide of the Living Truth (the Red Sea) which overwhelms the old erroneous thoughts (the Egyptians).

Gaze thou in the face of thy brother, in those eyes where plays the lambent fire of kindness, or in those where rages the livid conflagration of anger; feel how thy own so quiet soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, 'till it is all one limitless confluent flame (of embracing Love, or of deadly grappling hate); and then say what miraculous virtue goes out of man into man.

— THOMAS CARLYLE.

The stoical scheme of supplying our wants by lopping off our desires, is like cutting off our feet whenever we want shoes.

— SWIFT.

## THE MYSITCAL MARRIAGE.

*Leo Virgo* — In August UNITY I read an article of yours that interested me intensely, entitled "Power of Blessing." I want more light on it. You really advocate concentration on the body then. Question 1: What do you understand the "Mystical marriage" to mean? Two years ago, in rebuilding my body, I held, "I am Life, I am Vitality, I am Strength," and I was astonished to find my sex organs vibrating. I did not condemn myself or get frightened for I knew my motive was pure as I held only for the highest. In the treating meetings, sharp, electrical shocks pass through those organs, but through me as an instrument was done a wonderful case of healing that night. A lady told me that these sex-vibrations were the mystical marriage, and they were identical with congress. Is this true? or is it the sex nature rising for redemption? In THOUGHT, June '95, you have an article on "The Vibrative Center." "Spirit is not sexed, and the spiritual body has no sex nature." I like that mightily. I see a difference between the Essence in the Life Center, renewing every atom in the body, acting like electricity or light, and vibrations centered there. Please be very plain on this point, for I feel it is a vital one. Please give me the twelve focal points in the body, and tell me how to cultivate discrimination, of which I seem to lack. Please tell me just what "a reversal of currents" means on page 116 of THOUGHT, June '95. What shall be done if one goes to sleep while concentrating? How can one, who wants nothing of the sort, steer clear of the psychic plane? I see God as Love, and I do so earnestly want to manifest from the Love center. I am diligently working out my weeds. Do not think I am a weakling, but I find it all so different from the old life, where I used will-power to good advantage — that I become so discouraged, and I know high courage is absolutely essential to keep me a living soul. What do you do when the human heart wakes up and howls? Do you think sleep consciousness, as spoken of "In Tune with the Infinite," a great source of knowledge? I have wanted it very much.

\* \* \*

I understand the "Mystical marriage" to mean union in consciousness of the positive and negative forces of my body, and the love and wisdom of the soul. The physical or electrical points of this union take place at the generative center, and the first evidence of it is the electric shock which you sensed. There is nothing wrong about this, if you know what it means. It is perfectly right to concentrate at each of these centres and declare the absolute truth for

them. The sex centre has been degraded, and now it must be lifted up. In your meditation and concentration on that center declare that love and wisdom are there enthroned in their spiritual purity, and from that center there shall proceed to every center of consciousness in the organism a purifying and rebuilding life — which is the builder of the spiritual body.

Avoid psychic phenomena, and the belief which is abroad of sex vibrations between persons. Deny sex; deny the sensation of the physical, and affirm pure spiritual unity with God through Christ in its universal relation. Drop all ideas of personality.

To cultivate discrimination and judgment, declare that you are discrimination and judgment manifest, and center your attention about where you would locate your liver, and affirm judgment and discrimination as an abiding part of the ideas working there. Repeat this statement daily, and gradually you will find yourself in better judgment. As you get in the consciousness of the vital forces pervading the organism you will find that there are two great currents running through it, one descending, the other ascending. As you master these forces, you can, through the power of the will, reverse them. This is what is meant by "reversal of currents."

You can "steer clear" of the psychic plane by affirming yourself to be above it, one with the spiritual. Spirituality is the realm of pure ideas; the psychic plane is the realm of vibrations. As you develop, you will find both these planes active in your consciousness. The psychic is not to be condemned, but trained and directed. It is a good servant but a poor master, because it is part of the sex consciousness — just the higher vibration of the physical.

Do not kill out your will; use it with all your power, and then stop and relax and rest in the Universal, and see no will but God's, the One Mind fulfilled in all this energy that you have put forth. "Not my will but thine be done." Keep resting and making this statement until you feel the relaxation of the

will, and a new state of consciousness will come into you. This should be done at every silent sitting.

When the "human heart howls," I should say that this desire for human sympathy and love is now fulfilled by the Spirit. See thy maker as thy husband, satisfaction full and free is yours now.

I think sleep consciousness is helpful and a source of instruction. When the intellectual man becomes quite, Spirit can the more readily reflect its ideas in the consciousness. Watch your dreams, and you will find that the Spirit is directing you by symbols. By interpreting the symbols you will receive definite directions in your development. I have found this guidance to be the safest, and have in my experiences been led almost entirely by the Spirit through dreams.

—C. F.

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### A TESTIMONIAL.

[We print the following testimonial because it is a point upon which so many people are seeking light and health. It is a proof that the Law works for us when we put ourselves in right relation to it.]

DEAR UNITY—I want to tell UNITY of the great happiness the new thought has brought to us through the aid of the silent circle of Unity. When I wrote to you last summer, we were badly in debt, and hardly knew which way to turn. We asked your thought-aid, and put ourselves into the current daily, not always at 9 P. M., but as often as possible, and very soon things began to turn our way. My business has improved, and I am becoming better known. My husband and son are both employed in a good business where there is a chance of advancement. Just before Christmas we received a check returning some money which my husband had, as he supposed, given to an organization many years ago to help pay off a mortgage on the property and never expected to have it again. It was returned in such a delicate way that it could not be refused, and it has been the means of paying off nearly all we owe and enabling us to get many much needed things; and turned what had promised to be a very quiet Christmas into a day of true rejoicing, and helped us to make two other lonely people happy.

—H. M. B.





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MYRTLE FILLMORE,

JENNIE H. CROFT, Associate Editor.

CHAS. E. PRATHER, Business Manager.

## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

Dr. W. C. Gibbons has recently removed from Evanston, Ill., to 14 Fourteenth St., West, Minneapolis, Minn., where he will continue his good work in the Truth.

Dr. J. H. Taylor, late associate editor of the *Suggester and Thinker*, has opened a free reading room at 29 Euclid avenue, Cleveland, Ohio, where journals of all phases of the "New Thought" will be kept on file.

Prof. Knox, of Seattle, Wash., the founder of the Mental Science College in that city, delivered a course of lectures during the month of December at Lyceum Hall, Kansas City, and is now instructing a class at his rooms on West Twelfth Street. Every Sunday afternoon, at 3 o'clock, during the month of January he will lecture on Mental Science in Arlington Hall.

The item which appeared in the publishers' department of the December issue of *UNITY* advising those who are tempted to write poetry to say, "Get thee behind me, satan," elicited the following happy response from one of our subscribers: "I am telling the satanic rhymers to get behind me, so you will not get any more poems (?) from me. I think that little rap was first-rate. I'm squelched completely, but I fell laughing, and may rise to dignified prose some day."

If you have paid your subscription to *UNITY*, send 25 cents more and we will send *WEE WISDOM* to you or any one you designate for one year.

## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, under the direction of C. A. Shafer.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

We have been advised that "a sweet little New Thought—Higher Thought—metaphysical embodiment" came into the home of our esteemed contemporary, Horatio W. Dresser, on December 18th, 1901. This "thought" bears the name of Dorothea Dresser, and as "thoughts are things" we are assured that this particular thought will be "a thing of beauty and a joy forever" to the happy father and mother. We extend our loving congratulations.

In the November UNITY it was stated that Emma Curtis Hopkins had taken up public work again. The item was received from a friend in New York who had attended her lectures. In regard to this, Mrs. Hopkins writes us: "Please correct the statement that I have opened a public work. My lessons outside my private class-room are under the auspices of other institutions or societies of which I am not even a member."

## BACK NUMBERS OF UNITY.

*Do not order* the year Sept. '98-'99, containing the Militz Lessons, as our supply is entirely exhausted.

Leatherette bound volume, June December, 1896, 50 cents.

Complete year, January–December, 1897, (24 numbers) 50c.

Package of about twelve miscellaneous numbers of past years, 10 cents.

## A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 334 Belden Ave., Chicago, Ill.

Mrs. Lyde P. Hodges writes us that a circle of Truth Students has been organized at Lowell, Mich.

---

The Society of Christian Unity is a new organization, holding services at 844 Burling street, Chicago, formerly the North Side People's Church. The meetings are under the supervision of Mr. Geo. A. Vinton, and courses of lectures have recently been delivered by Dr. T. Y. Kayne and Mrs. Annie Rix Militz.

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In response to the many inquiries concerning the course of lessons given by Mr. and Mrs. Fillmore, an outline of which was given in November UNITY, we must say that they have never been published, although we hope that the time may not be far distant when they will be given forth in printed form.

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Mrs. Evangeline Alliger is about to open a "Unity Home" at 134 West 22nd St., New York City. Patients will be received, and lessons given to all who apply for instruction. The earnestness and zeal with which Mrs. Alliger enters into this work should meet with its deserved reward, and success attend her efforts. We wish her God-speed.

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Vol. I, No. 1, of the New Series of *The Life*, edited by Mr. and Mrs. A. P. Barton, Kansas City, has made its appearance as a neat 48-page monthly, printed on good paper with wide margins. *The Life* always contains some good, live articles on appropriate subjects. The leading article this month is on "Punishment and Reform."

---

A Home of Truth has been opened in Sacramento, California, by Miss Christine Fraser, recently of the San Jose Home of Truth. The Home is situated at 1012 Tenth Street, Sacramento. The regular weekly meetings are as follows: Sunday, 11 A. M. and 7:45 P. M.; healing meeting, Friday, 7:45 P. M.; daily Bible Lesson, 10 A. M.; evening silence, 7 to 7:30 P. M. A course of eight lessons in Truth is now in progress, Monday and Wednesday evenings at 7:45 P. M. Patients are received daily for healing. All are welcome. The work of the Home is conducted upon the plan of free-will offerings common to all the California Homes of Truth.

---

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## REVIEWS OF NEW BOOKS.

J. H. C.

All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.

ON LEAVING THE BODY, OR WITHIN TWO WORLD, by Dr. S. Arbor West, editor of *Thee Word*, Rockport, Mo.

A booklet of 24 pages treating of the inner life, and upon the back cover page appears an advertisement of a way to earn money rapidly. For sale by the author at Rockport, Mo. Price, 50 cents; reduced from \$1.00.

WOMAN REVEALED, A MESSAGE FOR THE ONE WHO UNDERSTANDS, by Nancy McKay Gordon.

This is not a book to be read in an ideal hour for recreation, but to be studied when the illumination of Divine intelligence is consciously present. Any woman of whatever type, who thus reads, may find a message which will make her broader, purer, and stronger. It contains a message to man as well, for man and woman are one in Spirit. In style the book is very pleasing; wide margins, large type, and handsome initial letters. Cloth; price, \$1.00. Nancy McKay Gordon, 6214 Madison Ave., Chicago, Ill.

LIFE'S GREAT HEALING LAW, by Densie Herendeen.

The book opens with an introduction by the Hon. Nat Ward Fitz-Gerald, which sets forth the idea that the world is upon the threshold of a new birth, pregnant with a mighty portent of good to the children of God, and commends in no weak terms this book, "the teachings of which, when understood, will redeem the race from sin, disease, and death." The book contains twelve chapters, written in strong language from the strong soul of the author, and explaining the Law of Life clearly and convincingly. It teaches how to co-operate with God, and gives suggestions for the eradication of all forms of disease. A most helpful book. Cloth; price, \$1.00. The Elevator Pub. Co., Washington, D. C.

SPIRITUAL AND MATERIAL ATTRACTION: A CONCEPTION OF UNITY, by Eugene Del Mar.

This book sets forth a presentation, from the point of view of the man of science, of the Power of Attraction upon the spiritual and the material planes. It is divided into two parts, which the author terms chapters. The first chapter deals with the fact that there is but one Principle, and that which seems opposite is but the reverse side, or reverse action of the one thing, thus we have unity in seeming duality. This chapter explains from the standpoint of material science the *principle* of Attraction. Chapter II. deals with the same ideas upon the spiritual plane, dwells upon Life, Growth, Evolution, etc., and from the spiritual standpoint

explains the *purpose* of Attraction. A logically scientific exposition of New Thought philosophy, and will be read with interest by students of science. Cloth; price, 75 cents. Address Eugene Del Mar, care *George's Weekly*, Denver, Colo., or F. P. Del Mar, 8 East 42d Street, New York City.

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"Wee Wisdom's Way" and "Wee Wisdom's Library" are two precious booklets for the dear wee tots. They have taken their name after that splendid little paper which is published each month for children. They are the sort of books that make "the little ones" "leaders of men." I think I never heard so great a compliment for a book of any sort as was given to "Wee Wisdom's Way" the other day by a little boy who had been reading it. "I wish I could be like that," he said, then after a moment's thought he added, "I will be." One of the best things I have ever seen appears each month in WEE WISDOM. It is a help for the guidance of thought "to be written over the white walls of one's memory room and to be taken down and put in the place of unkind and unhappy thoughts. Here is a sample of the gems for one week:

Monday: If you want the good to grow, watch the little words you sow.

Tuesday: If you want life's blossoms rare, pull out thoughts that wear and tear.

Wednesday: Loving good is always brought into sight through loving thought.

Thursday: If you want to meet a smile, take one with you all the while.

Friday: Kind and loving deeds attract, and, like the echo, come right back.

Saturday: What we give, we surely get; love for love and ret for fret.

Sunday: This sweet law, dear Lord, I know: I will reap the good I sow.—MRS. W. C. FOSTER, in *The Farmer*, Sioux City, Iowa.

---

Every subscriber to UNITY ought to send 25 cents and have WEE WISDOM mailed to some little friend for a whole year. It is a beautiful little magazine, and it scatters joy, peace, love and health wherever it goes.

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Regular meetings are held on Tuesdays at 2 o'clock P M in Room 606, Steinway Hall, Chicago, conducted by Mrs. Katherine H. Butler. Truth seekers are cordially invited.

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In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on second page.

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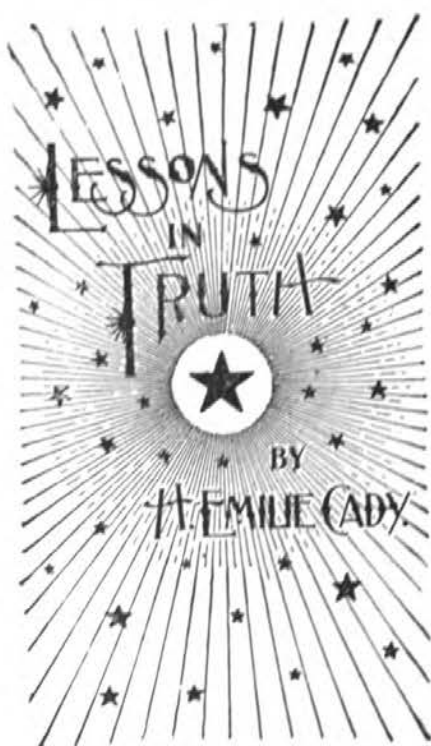
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"Ye shall know the Truth, and the Truth shall make you free."

Vol. XVI. KANSAS CITY, MO., FEBRUARY, 1902. No. 2.

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Devoted to  
Practical Christianity.

VOL. XVI.

KANSAS CITY, MO., FEBRUARY, 1902.

No. 2

## SPIRITUAL OBEDIENCE.

LEO VIRGO.

Before the descent of the Holy Spirit upon us we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To one who claims a higher fount of wisdom, we say, "Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself and his children, and his cattle?"

We are Jesus the carpenter, or Simon the fisher, who toils all night and takes nothing. Thinking is a process in mind. All processes come to an end. Every thought has its promise, its stage of action as a reasonable proposition, and its conclusion. So the *I* that lets the sphere of its existence be encompassed by the limited thinking faculty follows the process of the syllogism, and believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free *I* with one of its creations brings about a world of illusions. Instead of accomplishment through the equipoise of effort, it sees no way of reaching the goal except through violent and continued action. To such existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into turmoil, blindly toil a few years through its fitful maze, and then go out in darkness is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man is the builder, and to him is given all the materials

out of which to construct the temple in which he dwells. He builds in wisdom or ignorance, according to his *obedience* — his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents the thinking faculty in its receptive attitude. Simon means *hearing* — listening for the inner voice, and obedient to it when it says, "Launch out into the deep, and let down your nets for a draught." When the thinking faculty is obedient and does as it is told, it is always rewarded with a great "multitude of fishes," or new ideas. It is then counted worthy to be a disciple of the Master and its name changed to Peter — Faith, the substance of thought — the rock upon which he builds his temple. If you are living in your thinking faculty intellectually, if you believe in birth, life and death, you must come out of it. You are not exercising your rightful dominion, but are subject to one of your powers.

You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, nor fisher, but begin to gather together your disciples — powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in Jesus choosing his disciples as recorded in Matt. 4:18 and Mark 1:16. Your first power is the thinking faculty, Simon, and right with him is strength, "his brother Andrew." That is, you discover that your thinking makes your world, and that you also have the power or *strength* to control your thoughts, and make your world conform to your ideas. Then you disentangle the *I* from the thinking faculty, and take control of and direct that power according to your wisdom. But Wisdom is of the Spirit. "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding," said Job.

After you have separated your *I* from the thinking

faculty you are no better off than before unless you recognize that all wisdom is from the spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive to its monitions. The record states that Jesus prayed often; that he sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was his highest aim, because his success depended entirely upon knowing that will. "I can of myself do nothing," and, "All power is given unto me in heaven and in earth," seem contradictory statements, but when carefully analyzed they corroborate the premise that all wisdom and power come from the Spirit—and that is "given" to man. The highest development of spiritual discernment sees the *I* possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very similar to that existing between the co-operative colony and its members. All that the colony is possessed of is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony or claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come his happiness. Then the first thing to do after the *I* has come into an understanding that it is given charge of various powers is to know how to properly develop them, and finally use them in the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it be rightly said that man possesses any powers? We say that we have the thinking faculty, strength, judgment, love, etc., but

is it not true that these all belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "dominion" over all things, but possession is not conveyed. Thus you do not possess your body even — it belongs to God. If it is sick or discordant in any way, it must be in your idea of the body and not in the real body itself. All of God's creations are perfect — your body as it appears to Him must also be perfect, and if you will stand aside and let His Spirit shine through it, you will also see that it is perfect in every part. You simply stand in the light and look upon your shadow as a real creation. There is nothing there at all, for if it were something that came forth from God it would be enduring, while the appearance is that it changes constantly.

Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use His substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart — a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them that, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." This erasing of the personal man is the short-cut into the kingdom of heaven. It is not a denial of one's self as a "worm of the dust," "a sinner against God," and other misconceptions of the I's relation to the Father, but a letting go of pride, ignorance, selfish-



ness, ambition, and the thousand and one inverted ideas that make the soul opaque to the eye of the ego. A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-Powerful. "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to run square in the face of the universal law of Good. There is no such thing as a burden in God's scheme of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation in that grand scheme.

When you carefully sift your burdens, you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an All-Caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality in the Supreme Mind with ourselves, and by that recognition they are freed from a mental dependency, with which we have unconsciously bound them. They begin to assert their inherent capacities, and step forth with the work which the Spirit within them has chosen.

People pose before the world as benefactors and dispensers of charity who should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when

the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden-producer is that idea that provision must be made for the needs of the future. The childless scrimp and strive to provide a competency for old age; and those with children pursue the same methods, providing for the future of their children. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle aged are its victims under the guise of life insurance. "Prepare to die," has long been the slogan of orthodoxy, and now our community swarms with an army of life insurance solicitors, who echo the same cry.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of itself. To trust the Spirit you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow His leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the house tops proclaiming its presence. It is Spirit. Spirit is the invisible, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the Universal Spirit.

The thinking faculty is the gate through which the *I* comes forth from the invisible to the visible, and it is through this gate you must go to get into

the presence of the Spirit. Hence, we take words and go unto our God. We come out from His presence through that gate, and we must return the same way. On the inner side is the Garden of Eden, but the cherubim stand there, and the flaming sword that keeps turning every way to keep the tree of life. That flaming sword is the inner motive that rules your thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to foil immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceeding small." We want instantaneous healing of our diseases, but are loth to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the *I* in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the land, "Heal me! heal me! like Jesus of Nazareth did those who came to him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. It does not in its Egyptian darkness see the way out, nor can it see, except through the eye of spiritual perception. Some people mistake spiritual preception for the reality, and refuse to take the second step of science, which is organic realization of the truths preceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experi-

ence of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined within us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit, and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering Will must stop its restless seeking without, and rest at the centre. It must be obedient to that centre, and learn the language of Spirit though it take a lifetime. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew, without doubting, when he was called to go forth. So we must, everyone, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind *knows*. It is not an abstraction that dwells in vacuum to be invoked by some magic formula, but must be cultivated and communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazareth lived — one with the Father. If our ideas of God are what someone has told us, or what we learned in a course of science lessons, we have not found Him. He is the one inner plane, the visibility of the soul. Ye must know Him as nearer, dearer and closer in consciousness than father, mother, wife, husband, or friend. He must be to you the indwelling love and intelligence that leaps forth at every word you speak, every thought you think. He is at your right hand and at your left. He is within

you and without you. He dwells in a halo about your head. His thought vibrates upon the tympanum of your mind, and you speak the divine words of health and hope to all the worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. You are now in the presence of that eternal Is-ness — Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves as did they with the power within. Look not abroad for power or wisdom. Seek at home. There in the silent recesses of your own soul you will find the pearl of great price. The well of living water must spring up within you. You are His beloved, and nothing short of His opulence will satisfy you. Stay no longer in that strange country and tend the swine, but come home to the Father's house. You will be thrice welcome. Your life will again spring up with new vigor, and the blush of youth return to your cheeks, when you know that the eternal fount of life forever bubbles up within your own soul.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacriligion. You may attain to everything you can imagine. If you imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law — let none belittle himself nor dwarf the Supreme by trying to annul it. "All thine are mine, and mine are thine."

God is, and we are. Let us live in His world. Not a world to be tomorrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us only waiting our acknowleg-

ment of its presence. Let us know God and live —  
live with love and joy, health and peace here evermore.

“Thou art, O God, the life and light  
Of all this wonderous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.

When day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven —  
Those hues that make the sun's decline  
So soft, so radiant, Lord! are Thine.

When night with wings of starry gloom  
O'er shadows all the earth and skies,  
Like some dark, beauteous bird, whose plume  
Is sparkling with unnumbered eyes,  
That sacred gloom, those fires divine,  
So grand, so countless, Lord! are Thine,

When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh;  
And every flower the summer wreathes  
Is born beneath that kindling eye.  
Where'er we turn, thy glories shine,  
And all things fair and bright are Thine!”

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President McKinley had the very best physicians of the time, and the sequel proved that they were as ignorant of his case as the most ignorant man who had never vivisected an animal. Mental Healers could certainly have done no worse with their treatments, and they often cure patients who are given up to die by the “regular” doctors.— *World's Advanced Thought*.

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In life's small things be resolute and great,  
To keep thy muscle trained; knowest thou when Fate  
Thy measure takes, or when she'll say to thee,  
“I find thee worthy, do this deed for me.”

— LOWELL.

# THE CHAMBER OF PEACE.

MARY WOOD-ALLEN.

The large parlors were filled with a throng of well-dressed women, with here and there the black coat of a man contrasting with the universal brightness of color. They were chatting together in subdued voices, but the heads of all were turning often towards the hallway as if in expectation of the coming of someone. At length there fell on the ear the sound of distant music, soft and clear. Its tones stilled the hum of conversation, while the attentive ear caught the sound of a light footfall, the rustle of a dress, and amid the hush of expectancy, a tall, slender woman passed through the hall and entered the parlor. She greeted no one, but went directly to the place prepared for her and took her stand at a small table whereon lay a Bible. Her face was fair, her brown hair slightly tinged with gray; her dress, of a soft, clinging material, was of white; and with a rapt expression of face, she seemed in some way as if set apart from her gaily-attired audience.

She raised her eyes and stood for a moment in profound silence, while the deepest stillness prevailed, and every head was bowed. At length she spoke slowly, solemnly, and with a profound reverence: "The Lord is in His holy temple. Let all the earth—the earthy part of us—keep silence before Him." The stillness seemed to deepen. There was no sound of breathing, no rustle of garments. Every soul was hushed in the presence of the great Jehovah.

To Mrs. Ashton the scene was one of great impressiveness. She was just closing her first visit to the great city, and even now was on her way to the train. Her days had been full of great activity, of bustle, noise, glare and brilliancy. This deep hush, coming in the midst of all the sights and sounds of city life, seemed strangely overpowering. She was prepared by it for the reception of truth.

The address that followed the silence was simple but effective, and it sank deep into Mrs. Ashton's heart. It was a plea for faith, implicit faith in the all-loving, ever-present God who guides the trusting heart in all storms of trial and adversity; the faith that surrounds the soul like a protecting dome, shutting out all danger but giving ever a glimpse of heaven, until the world, in spite of distracting scenes, becomes a veritable chamber of peace.

As an aid to the attainment of this constant serenity, the speaker advised going daily into some place consecrated to holy thoughts and pure aspirations.

"We have in this house," she said, "our Chamber of Peace, and all who are united with us have right of entrance here. Within its sacred precincts no unkind word is spoken, no unholy thought is indulged. All weary, worn and anxious hearts among us have the right to come by day or night and in this silent place seek and find divine aid. To those of you who are strangers among us, I give an invitation to visit our Chamber of Peace before you go away."

"Will there be time for us?" whispered Mrs. Ashton to her friend, who nodded in acquiescence.

The throng had departed, and the speaker, seeing the two ladies waiting, came up to them. "Will you come up into our place of peace?" she asked. She led the way up stairs, and the two followed her.

The room they entered was large and bright, the outer end opening through a wall of glass into a conservatory. The furniture was simple, but was all of white. The walls, of a light, neutral tint, formed a fitting background for white-framed engravings, all of a sweet and peaceful type, such as a gentle-faced Madonna, a quiet landscape, or the face of a little child. A broad couch, a few easy chairs, small tables with books, and a cabinet organ comprised the furniture. Mrs. Ashton took up the books and glanced at them. They were nearly all in white bindings, and she realized that all were, in some way, calculated to



uplift and encourage the reader. Without a spoken word, the lecturer invited them to be seated, and taking her place at the organ she sang for them a sweet and solemn chant of struggle ending in perfect victory. As they left the room she said:

"Since this room was consecrated to peace, no loud or unkind word has been spoken in it. We have filled it full of the spirit of love, and many a troubled soul has come here to pass out from its silence filled with a quiet serenity."

During the long hours of night travel that followed, Mrs. Ashton carried with her the presence of that peaceful room. It stayed with her for many days, and often amid her daily trials did she long for an hour of calm in that sweet retreat. But one day the thought came to her, "Why may I not have a Chamber of Peace of my own?"

Her house was small—there was no room to spare from the requirements of every-day life—and she had almost given up the idea until she remembered her unfinished attic. Its possibilities grew upon her, and at last, consulting no one, she created among the very rafters a quiet nook consecrated to peaceful meditation.

Her resources were small, but she was ingenious. She made the walls of hangings of unbleached muslin, to which she pinned the few engravings she could collect. A blue and white counterpane (a family heirloom), draped and transformed an ordinary cot into a couch. She upholstered a small rocker and painted it with white enamel. A small table, covered with a white spread, held her few books, and the room was dedicated with silent prayer and became her daily refuge.

Here, after the household tasks were done, she came for rest. Outside those muslin walls she left her cares, her petty annoyances, her feelings of pique, of irritation or resentment. Here there must be only love and peace.

At first it seemed impossible to drop all disturbing

thoughts, but soon with the entrance into her retreat, discordant feelings vanished, and she came to feel that the very atmosphere was filled with holy calm. She wondered if others would recognize it, and one day when her little son seemed instinct with naughtiness she said to him, "Mamma is going to take you to her dear quiet room where only angels of love and goodness dwell." The little fellow looked up at her in surprise and followed her silently. "Mamma will leave you here for a little while," she said, "and you must sit still and listen to hear some still voice whispering in your heart telling you of love. This is the place where mamma comes when she feels tired and naughty, and she always hears sweet whispers of love that rest her and make her happy. You may come down stairs when you get ready."

She had left the child and thought he would soon follow her, but as an hour passed and he did not come, she went up to see what he was doing. She found him sleeping on the couch, and so left him undisturbed. A half hour later he came down, his face aglow with happiness. "I like your little room," he said. "It is a good place to lose the naughty," and after that, when tired or cross, he would ask if he might go up to the white room for a little while, and he always came down quieted in spirit.

"How I wish everybody had a Chamber of Peace," thought Mrs. Ashton, as she introduced her husband to its sanctuary, and it became to him also a retreat from worldly cares and anxieties.

One day there was a quick ring at the bell, and immediately a near neighbor entered, apparently much perturbed.

"Mrs. Ashton," she said, "will you keep this key and give it to John when he comes home tonight?"

"Are you going away?" asked Mrs. Ashton in surprise.

"Yes, I am," responded Mrs. Bell, with a bitterness of accent which betokened some great unhappi-

ness, "and I'm not coming back," she added after a pause.

Mrs. Ashton had just come from her Chamber of Peace, and her heart was full of love and rest. She was surprised at Mrs. Bell's outbreak. She recalled her coming two years before as a bride into the little cottage next door, and had rejoiced in the evident happiness of the young couple, which seemed almost to renew the happy days of her own young wifehood. What had happened? How could she help in this emergency? With the influence of her peaceful room still around her, she calmed her thoughts and asked quietly, "Can I help you, Mrs. Bell? I am sure you are in trouble." The sympathetic word broke down the barriers of self-control, and the young woman poured her sorrows into the ears of the older woman. It was a simple tale, the old story of growing estrangement, of waning sympathy, of hasty words and unkind acts on the part of each.

"And Mr. Bell does not know you are going?" asked Mrs. Ashton.

"No," responded Mrs. Bell with resentment in her tone, "but he'll find out I have some pride. I won't put up with everything as most women do. I'll teach him a lesson."

"Your train does not go for two hours," said Mrs. Ashton. "You would better stay here and not wait at the station. Come with me. I will take you to a retreat where no one will find you, and when the time comes you can go to the train—if you still want to."

"I'll want to, you may be sure," replied Mrs. Bell, following her neighbor up stairs.

Mrs. Ashton had not expressed approval of her plan, but she had not condemned her, and certainly she could see how greatly she had been wronged. She looked in surprise as she was ushered into the attic room. Mrs. Ashton gave her the rocker, and sitting down on the couch said, "This is my Chamber of Peace, Mrs. Bell. It is my retreat from all the

storms of life. For a year it has been to me my one place of comfort and safety."

Mrs. Bell looked her question. "Yes, of safety," continued Mrs. Ashton. "I find by experience that I am often in danger, but my foes are from within. I made this little room and consecrated it to all pure and holy thoughts. An unkind word has never been spoken in this room, and I have learned to banish unlovely thoughts when I enter it. No matter how unkindly I feel towards persons, when I come in here I will not let myself think of them in any way but with love. I recall all I can of their goodness. Everyone has some good quality, and I dwell on that, or else I refuse to think of these persons at all. I will never allow myself to pity myself while here. I find before I leave that I have ceased to pity myself and have begun to pity others. I have brought you here where you are safe from the knowledge of anyone. I can only ask that you will not disturb the atmosphere of my peaceful room by thoughts of retaliation or resentment. While you are here, for my sake, think only of sweet and lovely things."

"You are asking a great deal," said Mrs. Bell, in a hesitant manner.

"I realize it, dear, but it will not be long, only two hours. Lie down here and shut your eyes; or read one of these little books, and, just for this brief space and because of your love for me, keep the atmosphere of my little room free from the elements of unrest."

Mrs. Ashton did not stay to argue, but kissing the troubled young face, and laying her hand gently on the bright young head, she breathed a silent prayer and left the room.

It lacked only fifteen minutes of train time when Mrs. Bell came down stairs. The angry flush had died from her face, and there was a look of peace in her eyes. She went at once to Mrs. Ashton, and kissing her, she said, "Where is my key? I am going home — to stay," she added, in reply to Mrs. Ashton's

questioning glance. "You are a wise woman. Your little room has performed its mission. Its overpowering atmosphere of love reached my heart, and, as I was pledged not to think unkindly, there was an entrance into my soul for all the sweet influences there. I began to think of John lovingly, and I soon came to see where I had done wrong and to forget what he had done to irritate me. I know he loves me, but we have both been worried by cares and vexations in daily life, and as we had no Chamber of Peace to go to where we could leave our worries, we vented them on each other. Now I mean to have such a place for myself. It seemed to me," she added softly, while her eyes filled with tears, "as if I heard God himself speaking to me."

"Yes," whispered Mrs. Ashton, "that is because you were still before Him. He is always speaking, but we are making so much noise we do not hear Him. 'The Lord is in His holy temple. Let all the earth'—the earthy part of us—'keep silence before Him.' Then shall every place become to us a Chamber of Peace."—*Union Signal*.

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It is one of the supreme purposes of history—of law, gospel, and Holy Spirit—to enable men to get over being brutes. Yet the most interesting and most voluminously reported and graphically illustrated struggles are the struggles that are waged between man and man in their capacity as brutes, simple and unmitigated. In our colleges and universities there is no event in the entire academic year that so grips upon the interest of the entire institution, from president down to professor of dust and ashes, as the struggle on the campus that illustrates the students' terrific brutality. In comparison with its intellectual feats, and philosophic, classic, or scientific competition, are not even a circumstance.

—REV. CHARLES PARKHURST.

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"One truth openeth the way to another."

# Bible Lessons

BY LEO VIRGO.

## Lesson 8. February 23.

The Arrest of Stephen. Acts 6:7-15.

GOLDEN TEXT — *Fear not them which kill the body, but are not able to kill the soul.* — Matt. 10:28.

The growth of the Christian church as recited in the New Testament represents the growth of the individual who has been baptized by the Holy Spirit. This Spiritual baptism has a marvellous effect upon the mind and body, and must be experienced to be even approximately understood. Those who have not experienced it look with incredulity upon the testimony of those who have, and those who have come under its stimulating power are frequently in the dark as to the meaning of the many new and strange sensations, visions, dreams and inspirations which are its accompaniment. Some go off into a wild frenzy of religious fervor and dissipate their energy in harangues to the wicked; others open up new fountains of revelation based upon the Scriptures, and become the founders of new sects; while others heave and sigh in the arms of religious love and zeal without exercising wisdom or judgment.

Every phase of religious experience is depicted in the Scriptures, and we can all see the reflection of our character in its various moods in this universal mirror of our human life. Well-balanced people are not swept off their feet when the Holy Spirit lifts them into higher planes of perception — they seek a place of mental poise where they can analyze and get the understanding and permanent good out of it. The Spirit stimulates every faculty, and every centre of consciousness is quickened. When the individual or I AM has learned to go within its thought realm and watch the movements of these populous cities in the brain and body, it will find these Scriptures a great

assistant in pointing out the tendencies of certain mental attitudes in bringing about harmony or inharmony. All the dominant traits of character are here tabulated, and the results of their activities along all lines of human thought pointed out.

In today's lesson is depicted the discord which arises from argument. Stephen means *crowned*, and refers to the highest point of intelligent expression, the body, the head. The head is the seat of the *reason*, and when one who is strong in this part of the consciousness receives the Spirit power, he is quickened in all that pertains to that realm, hence the logic and reason of the spiritual life appeals to him and he seeks to prove his position by argument. Here is where his trouble begins. Argument stirs up antagonism, and other parts of the consciousness, the Libertines, Cyrenians, and Alexandrians, representing fixed states of thought in the realm of sense, rise up and oppose the further progress of spiritual ideas. They are not able to withstand the truth of the statements, but they argue that there is blasphemy. This cry of "blasphemy" is always made by those who are put to rout by the Truth—it is their last resort. So we find in our own minds this tendency to fear that we can go too far in spiritualizing our thought and its environment. When the Spirit of Jesus of Nazareth, or the Spiritual Man Demonstrated, shows us that this fleshy temple must be replaced by one of incorruptible substance, which will not be under the mortal law (Moses), we are apt to halt in our upward flight. But when the illumined Stephen is brought before the whole consciousness, "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." In the face of all opposition Truth shines undimmed.

### Lesson 9. March 2.

The Stoning of Stephen. Acts 7:54-8:2.

**GOLDEN TEXT**—*Pray for them which despitefully use you, and persecute you.*—Matt. 5:44.

This lesson is a continuation of the preceding one, showing the further effects of that zeal of the mind which backs up its doctrine with long quotations from Scripture, and vehement disputations on doctrinal points. Chapter seven is nearly all taken up with a long review by Stephen of the history of the Hebrew race from Adam to Jesus. The culminating point of the argument, which greatly incensed the Jews, was that Jesus was the Messiah. When the illumination of the Holy Spirit descends upon man, he discerns that the Hebrew Scripture contains in symbols a history of the soul, giving in detail the movements of the consciousness from the Adam to the Jesus Christ state, and if one is not careful, there will be a strong tendency of the mind to attribute to these Scriptures all authority. Thus the Scriptures become the guide, instead of the Holy Spirit. Jesus Christ left no written word, but said, "When he, the Spirit of Truth, is come, he will lead you into all truth." When the Pharisees and Sadducees, who were given to this worship of the Scriptures, quoted them in refutation of Jesus and his works, he said to them, "Ye search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me." We should always remember that writings of a religious character, although they may emanate from a spiritual source that might properly be called inspirational, are filtered through the mentalities of men and partake in a measure of their limitations. Hence, they should never be quoted as final authority, and all disputations and arguments about truth based upon Scripture lead to discord and inharmony, and finally disruption of the consciousness, if long continued in.

This lesson shows how a good, conscientious, holy mind may become so filled with the idea of Scriptural authority, and the necessity of clinching its arguments with Scriptural quotations as to bring down upon itself hard conditions, even to the point of losing its place in the consciousness. The stoning of Stephen shows that the final outcome of continued



arguments and zeal is to bring about a resistance in environments. Stephen is called the first christian martyr, and his character is extolled, and thousands have made themselves martyrs by taking his life as a literal fact, when the real teaching is, that violent martyrdom for truth's sake is the result of zeal without wisdom. It is not necessary to be a martyr in the cause of truth. To obviate martyrdom, do not argue, do not dispute, do not let your zeal run away with your love and consideration for those who do not see things from the same standpoint that you do. Even though one sees the error of others, he should not be too ready to condemn. If it is necessary to quote Scripture to fortify your cause, do so without heat, and you will get better results every time, and the hard material thoughts of those with whom you are talking will not fly at you like rocks, as they did at Stephen.

One who is continually indulging in arguments finally gets his own mind in that condition where his material thoughts rise up against his spiritual thoughts, and he doubts the truth where it was once plain to him. It is a law that opposition breeds opposition; those who are continually walking around with a chip on their shoulders, finally find someone to knock it off. Many metaphysicians find circumstances hard and unyielding because they are too ready to defend their religion by quoting divine authority. The highest demonstration of truth is to live it. No one was ever yet killed for being loving, and doing good. Even the crucifixion of Jesus may have been caused by his too frequent arguing with and opposition to the Pharisees, with whose narrow bigotry he had no patience. If we want an easy, joyous, loving journey, religiously, we should make a special point not to condemn anybody, or anything, and above all not to argue or dispute.

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### Lesson 10. March 9.

The Disciples Scattered. Acts 8:3-13.

**GOLDEN TEXT**— *Therefore they that were scattered*

*abroad went everywhere preaching the word.*—Acts 8:4.

Experienced metaphysicians observe that disciples go through about the same general routine in their spiritual development. In the beginning the illumination is confined to a single faculty, the understanding, represented by Stephen. When Stephen is killed there is a diffusion of the power to other faculties. The understanding is not lost, but instead of being confined to a single faculty it is scattered to many. Saul, the young man, represents the *will* in its undisciplined state. When the power of the Spirit begins to work in the body consciousness, which it does at the death of Stephen, there is a quickening of certain centres that give forth a vitalizing impetus that reaches the weak spots in the organism. This quickened vitality is represented by Philip, whose name means a lover of horses, and the horse being typical of vigor, we at once discern that Philip stands for *vitality*.

Samaria means the sense consciousness, and when "Philip went down to the city of Samaria, and proclaimed unto them the Christ," we discern that the physical life centre at the base of the brain is vitalized by the high I AM potency, and the whole body thereby strengthened.

This vitalizing of the *madulla* strengthens the will, and confines in the organism energies that have been heretofore dissipated. We read that "Saul entered every house, and haling men and women, committed them to prison." Historically this has been regarded as the persecution of a religious zealot, but in the light of regeneration it is shown to be a salutatory force at work to the ultimate upbuilding of the man.

"They therefore that were scattered abroad went about preaching the word." That is, the understanding of Divine Truth, which in its first introduction into the consciousness is confined to Stephen, in the *crown of the head*, is now introduced to many centres of intelligence and volition, and "the multitudes gave heed with one accord unto the things

that were spoken by Philip, when they heard and saw the signs which he did."

This spiritual vitality from on high is a cleansing as well as strengthening power. "From many of those which had unclean spirits they came out, crying with a loud voice." These unclean spirits are the lusts of appetite and passion, which have taken possession of those who are either negative, or who have cultivated in themselves animal sensations until they have built up personal identities, that, with phonographic accuracy, give forth openly the thoughts and acts which they have engendered and registered in secret sin.

"And many that were palsied, and that were lame, were healed." This palsied and lame condition is not confined to the arms or legs, or any form manifestation, but covers the whole nervous system. A lame leg, or a palsied head or arm, indicates a fault at a nerve centre—the life centre is congested. This power of the Spirit is like the current from many batteries charged with life-giving magnetism, and it quickens the nerve, and at the same time leaves a *memory* of the event that will keep on repeating the operation. This is the power of the *Word*. "And there was much joy in the city."

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## Lesson II. March 16.

The Ethioflan Converted. Acts 8:26-39.

GOLDEN TEXT — *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*—Romans 10:10.

The next step in the descent into body consciousness of the Christ germ is symbolized by the conversion of the Ethiopian by Philip. The angel of the Lord told Philip to go south to Gaza, "which is desert." In Scripture symbology, East means within; West, without; North, above; South, below. This Christ germ, upon which all body regeneration depends, is planted in the brain cells at the very crown of the

head (Stephen — understanding, crowned), and descends step by step, multiplying as it goes, until the whole body is inoculated.

Gaza means *strength*, whose centre of action is in the loins, but it is "desert." Strength has departed from that part of the consciousness, and weakness and barrenness occupies its place. The Ethiopian eunuch represents the ignorance and impotency of the consciousness acting at this centre. It is reading aloud the Scripture as it rides along in its chariot, but there is no understanding. This means that life is a mere sound of empty words to the transitory physical strength that journeys for a human lifetime in the vehicle of the body.

Under the impetus of the Christ germ, this transitory strength is the soil that will give forth an abiding fruitage. But the understanding of the character of this seed germ, and its *modus operandi* must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who shall reconcile the paradoxical history of one having all power yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel is found in the changes necessary to the growth of a seed. It is put in the darkness of material conditions, and for a season seems to even give up its identity to the disintegrating forces of nature, but these are but the means to an end, which is the new creation in flower and fruit. In a similar manner the Divine Germ of Life, Intelligence and Love is planted by God in man's consciousness. In the second stage of the process it goes down into the darkness of mortal limitations. The mighty spiritual life current that started in at the highest point in the body, seems to wane as it descends and is differentiated into the many avenues of the organism.

"He was led as a sheep to the slaughter;

"And as a lamb before his shearers is dumb,

"So he openeth not his mouth;

“In his humiliation his judgment was taken away;  
“His generation who shall declare? For his life  
is taken from the earth.”

This seems to be the condition of the Christ consciousness in man at a certain stage of its work, but this is the testimony of sense consciousness only, which must be *denied*. This is symbolized by the water baptism of the Ethiopian. We must *deny* all this that seems like death and burial in our ever-living Christ. “Let Christ be formed in you.” That power that you so clearly perceived in the beginning has not departed, but is right now planting the seed of eternal life deep down in your organism. Let in the sunlight, by denying every day the seeming ignorance and impotency of these implanted Christ germs. Affirm the power and strength of spiritual energy in your whole body, and it will be resurrected and glorified in due season.

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#### A DREAM OF TRUTH.

When selfishness does not exist,  
And friendship's not a snare,  
When wicked wars shall cease to be,  
And all men's acts are fair,

When heaven is formed upon this earth,  
And not beyond the sky,  
When angel thoughts shall guide our ways,  
And whisper as they fly,

When God is found within ourselves,  
And not upon a Throne—  
Then angry words will not be heard,  
Nor cruel deeds be known.

—J. P. C.

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Man has sought the fountain of youth in things outside of himself. The fountain of youth, of eternal life, is within. No man really rises to and improves upon a higher plane without having higher desires. Heredity gives direction to desire.



*Floyd B. Wilson.*

## FLOYD B. WILSON.

A book entitled "Paths to Power," written by Hon. Floyd B. Wilson, of New York, has recently attracted the attention of metaphysicians. It was reviewed in the December *UNITY*. The writer is not generally known as a metaphysical author, but has a reputation in other fields of literature, as explained in the following sketch from the *National Cyclopedia of American Biography*:

"Wilson, Floyd Baker, lawyer and author, was born at Watervliet, Albany-co., New York., June 23, 1845, son of William Henry and Evelyn (Weaver) Wilson. His great-grandfather, William Wilson, a member of the Scotch community in the north of Ireland, emigrated to America about 1760, and settled at Watervliet, New York. He afterwards served as a commissioned officer in the army during the war of the Revolution. Young Wilson was educated at the Jonesville Academy, Saratoga-co, and after teaching school to pay his way through college, he was graduated at the University of Michigan in 1871, and at the Ohio Law School (now Adelbert College) two years later as valedictorian of his class. In 1874 the university conferred upon him the degree of A. M. He began the practice of his profession in Chicago, Ill., and while there was called upon to deliver a number of lectures at Racine College on elocution and English literature. In 1880 he removed to New York city, where he has devoted himself to corporation law and to the promotion of mining and other enterprises, which have taken him on trips through Europe, Mexico, Central America, and some of the South American republics. He is president and counsel of the Santa Barbara Gold Placer Co., the Ruby Gold and Copper Co., and of the Arizona Gold and Copper Co.; counsel of the Salvador Mining and Milling Co.; director of the Santa Fe and Grand Canyon Railway Co., and is interested in

various other enterprises. Mr. Wilson is the author of 'Uphill' a novel (1880), and has published a translation of the Spanish comedy, 'La Coja y el Encojido,' besides contributing frequently to 'Harper's,' 'Lippincott's,' 'Godey's,' 'Engineering Magazine,' 'Metaphysical Magazine,' 'Mind,' etc., on subjects of travel and research. His latest metaphysical work is 'Paths to Power' (1901). In recognition of his literary achievements he was made the alumni poet of the University of Michigan in 1880, and its orator in 1888, and received the honorary degree of LL.D. from Richmond College in June, 1901. He is president of the School of Philosophy, of New York, a member of the Delta Kappa Epsilon Club, the Masonic order, the Scottish Rite order, the Mystic Shrine, the New Shakespeare Society of London, the Loto Club, and the Bar Association. Mr. Wilson is an active Republican in politics, having frequently spoken in political campaigns, and for many years holding membership in the New York Republican Club. He was married in Cleveland, Ohio, July 28, 1874, to Esther Maria, daughter of Horace Gillette and Maria Cleveland, and has two daughters, Pearl Cleveland, now in Vassar College, and Beryl Madeline Wilson."

Wishing to know more of the steps that led up to the high thought set forth in "Paths to Power" the editor of UNITY wrote the author, and received in reply a letter which was not intended for the public, but it contains in such concise, simple language the very points that we asked for, that we take the liberty of printing the following extracts:

"I may say that when I started in this thought, I began by noting some wonderful cures that had been made by a Christian Scientist. Feeling doubtful as to my own ability to examine into these cases thoroughly, I took with me a prominent physician, a professor in a medical college, and we spent some weeks in looking up physicians who had diagnosed the cases before the patients had gone for treatment



to this lady, and then looked up the patients themselves, and the conclusion I arrived at was that a wonderful work was being done which confounded the physicians. I felt, at that time, that she was dealing, to some extent, with an undefined dynamo, the power of which she hardly knew. I next looked into the experiences of those who had been attracted to and visited the Shrine of Lourds in France; and of others who were healed, as they claimed, by seeing certain relics. I next extended my acquaintance among those called Mental Scientists, Spiritual Scientists, Magnetic Healers, etc. Then I started in on a line of experiments, and many of these ran almost parallel, I found later, to those of Professor Elmer Gates, now of Chevy Chase, Md. I found that by sitting each day at a particular hour and directing thought to a single part of the body, even atrophied muscles could be awakened to life and restored to normal conditions. In studying the subject of absent treatment, I knew the domain of telepathy was reached. I began a series of experiments in telepathy first with my wife. These were eminently successful. Then I frequently wrote letters to people, asking them to come and see me at a certain hour. After I held the letter firmly in my hands, sat still and spoke in silence to them, I would tear up the letter and put it in the waste basket; but again and again the responses came precisely the same as if the letters had been mailed. I have been told that Mark Twain has made experiments on the same line and written of them. I, however, was not aware of that when doing this work myself. Following this, I went into Hindoo and Eastern thought very thoroughly, and this led me to look up certain phases of spiritism, usually called spiritualism. My work in this line has been very extensive and occupied about four or five years. I have several thousand pages written of my experiments, but have given very little to the public yet. I gathered in my book—"Paths to Power"—on this line, a few suggestions on

ground gone over many times. My next line of experiment was to hold a paper containing a business proposition in my hand, and without looking at it, see if I could receive, intuitionally, a suggestion as to whether I had better open it or not. In this work I did not want to get merely at the merit of a business proposition, though I wanted to get at that of course, but, besides the proposition being a meritorious and a good one, I wanted to be sure it was right and best for me to undertake it. I claim now that if I should make a mistake in undertaking any matter of business, it would be because I did not follow my own intuitions and my own philosophy in determining the matter, but that I acted from impulse. Of course I make other tests than the preliminary one mentioned. Just here I would like to say a word about impulse. It is often mistaken by the student for intuition. It took me a long time to distinguish the difference between intuition and impulse. I now analyze it in this way. One acting from impulse follows action in a certain direction because he feels he must, and feels that there is no other way. When acting on intuition one moves more quietly, because there are always presented two ways to act. Intuition will always point the right one of the two, if one can make himself still enough. Impulse acts sharply and quickly, and says, with commanding force, substantially, 'Do this!'

"I am today managing large enterprises and am quite absorbed in them. I am working to success through following the lines of my own philosophy. The material success that I desire to gain is fast being reached. Within the course of the next two years I will arrange my business so that its tax upon me will be less and less. Then I propose to go over some of my many experiments, and repeat them, and attempt others, until I may present to the world truths that it does not know today. One of these I am particularly interested in, because I have practically solved it already, and that is to bring forward the

proof that we never forget, and to teach the student how to go to the pigeon hole or compartment of memory he would, at any time, and draw from it the fact or treasure desired. I would not like to be flooded with letters just now, asking for suggestions on these lines, because my life is too busy a one. Therefore much I give you in this letter is quite of a personal and private character. Perhaps you can find, however, something here, with some extracts from my books, that will give you the matter you desire. I thank you in advance for your favors, and assure you that UNITY was of great assistance to me in my early experiments and that I think it has accomplished and is accomplishing a great deal of good in the world."

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The duty of each individual man or woman is to care for themselves, to build themselves up, to draw to themselves as much as possible all things that make for happiness. But they cannot do this by taking happiness, or any good thing, or any desirable thing, from others without giving an equal good in return. Neither can man gain store of happiness by taking from another's happiness. He can only gain happiness by drawing from the infinite ocean of happiness.

—C. C. POST.

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I concentrate my soul to the fullness of its various degrees of God-likeness, until it reaches self-conscious at-one-ment with its cause and Creator—Infinite Mind, supreme Good-

—HANNAH MORE KOHAUS.

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"Every deed reacts instantly, and this reaction is so inevitable that since time began, not one violator of any law of life has ever escaped the penalty. God does not punish men; they punish themselves in their own natures, and the work of their hands."

# DEMONSTRATION.

MRS. A. A. PEARSON.

A paper read at the regular Mid-week service at Unity Rooms, Kansas City, Mo.

To demonstrate is to make manifest, and manifestation metaphysically considered is the outward spiral of thought vibration, the crystalizing of thought substance. Every idea when clothed upon becomes a manifestation. Our atmosphere is tinged with thought vibrations. Our environment and every condition of life is the result of thought emanation.

The power to make manifest the good you would put forth depends on the strength of faith you possess. Faith rests wholly on belief, but a faith which rests on a wavering belief will totter and fall. Belief cannot herefore be relied upon, for belief is knowledge in embryo, undeveloped, a kindergarden state, but belief must always precede knowledge as knowledge must precede power.

"Now do we see through a glass darkly," (that is, belief) "but then shall we see face to face" (that is, knowledge), and the only faith that will materialize. The knowledge of how to materialize the good we desire comes to us through recognition, and must precede knowledge. Now this to many may seem to be a circuitous route, but can be quickly taken by one thoroughly in earnest and determined.

"Acknowledge me in all thy ways, and I will direct thy path." How can we acknowledge Divine presence and Divine power strong enough to preclude the possibility of failure? The power to cognize comes through concentration, therefore the key to the seventh sense is concentration. Before one can unlock the treasure house of knowledge, he must center his attention on the object desired until nothing else in the universe appears to be but it.

The first step to concentration is, Be still, both physically and mentally. This stillness places one

in a receptive condition, an attentive attitude. Only the listening ear hears the voice of conviction. Only through concentration can the "single eye" behold the light of intuition, that is, the light that lighteth everyone that cometh into the world of knowledge. That is the light that fills the whole body. If one single Christ idea be riveted in your consciousness, then be sure you are on the right road to all power.

The *riveted idea* is the fitting of the key called power into the instrument called mortal concept, and tunes the finite mind up to the Infinite, and establishes communication between the two. All power is given me, but if I do not use all the power, who is to blame? We hide the whole world from our view if we place it close enough to the eye to shut out the vision. Just so a very little thing may shut us out of the kingdom of power. The want of courage, the feeling of lack, the little idea of self-insufficiency, may cut off your supply. If you simply ignore self, you shut out God, for the way to Being is through self.

The author of "Paths to Power" recommends that when we wish to demonstrate along a certain line that we select a certain hour in the twenty-four, and set it apart for that purpose and keep it sacred, and at the appointed time of day or night go apart, and, if possible, be alone, select a comfortable position, say an easy chair, sit erect, with chest out, feet on floor, not crossed, and breathe deep and slow, realizing the influx of Divine life in the atmosphere you breathe. Percede the concentration by contemplating the presence of God Substance in all things.

Before going into the silence with the dominant thought, I have found great benefit in contemplating the omnipresence, omniscience, and omnipotence of God Substance in this fashion: If God is omnipresent, then He is everywhere. If God is everywhere, then He is in me. If God's Spirit is in me, then may I not do my recognizing of it, and become acquainted with its working power? May I not by acknowledging the Spirit, work with it to "will and to do"—

mark you, *to do*. *To will* is to create in the invisible, to formulate; *to do* is to demonstrate in the material. When I have thus polarized myself in truth, when I have thus tuned my finite mind to the mind of the Infinite, then I fix my attention firmly on the desire of my heart, not in a begging or cringing way, but affirming that "the Father and I are one," and we are a big majority. I look at the thing I wish with the single eye of faith riveted to the knowledge that all the unseen forces of the universe are rushing to the aid of him who knows.

The Bible has rightly named the way to eternal life as a "straight and narrow way." That narrow way is through self, and each must go through alone. "Acquaint now thyself with God." Where will you go to get acquainted with God? Within. In other words, know thyself. He only is a devout christian who devotes himself to Christ-ing all his faculties. This process may take days, weeks, months, and even years, but should we get discouraged when we fail to demonstrate along certain lines? By no means. The artisan, the musician, the artist, would never materialize their mental creations without repeated efforts after repeated failures. There are no failures, for every effort we put forth develops a hidden possibility, and brings us nearer the goal. It is the *fixed purpose* and *persistent effort* that produces the final victory.

What would I demonstrate over? There is only one thing, or rather one no thing, in all the wide world for me to overcome — ignorance. There is but one thing for me to demonstrate — Wisdom, Wisdom, Wisdom. Solomon asked for nothing greater; I want nothing less. Now I declare today that the Infinite Mind in me is working out all the wisdom I need for the present hour. I live and breathe in an atmosphere of wisdom, my aura is impregnated with knowledge. All the garnered intelligence of the ages is seeking to enter my thought atmosphere, and will work out with me all my problems. I refuse to

be shackled by the opinions of priest or prelate, but hold myself to be wise with the wisdom of Spirit. I walk in the light of my Christ consciousness, and my steps are secure.

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The most astonishing instance of hypnotism by "suggestion," comes in a report furnished by the French Society of Hypnology and Psychology, by M. Gorfdichze, an expert in mesmerism. The story he has to tell is of a little girl of 11 in one of the French provinces, who used to accompany a cousin, who was a country doctor, on his rounds, and in this way got to understand a good many medical expressions.

One day she fell ill. The illness was slight, and she was on the high road to recovery when her cousin, the doctor, happened to say unthinkingly and smilingly in her presence, "Oh, good heavens! She is paralyzed!" At once the child exhibited every symptom of paralysis, and she remained in that state at the will of the doctor. Afterwards he asked her if she was not becoming consumptive, and immediately she began to suffer from the dreadful coughing and blood spitting that consumptive patients have.

She seemed so extraordinarily open to every sort of mesmeric "suggestion" that the doctor tried her with half the diseases known in medical annals, and one by one she responded to them all. He needed only to remark that she was cured to have her well a moment later. Perhaps the strangest of the experiences she went through was when one of her schoolmates got a paper pellet in her eye. From pure sympathy the child imagined that she had the same trouble too, and she rubbed her eye to such an extent that she felt the pain of it for nearly a year.—*New York World.*

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I will go from knowledge to knowledge, from strength to strength, from character to character, until I feel myself one with God.

— *The Magic Seven*, LIDA A. CHURCHILL.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.



## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

February 20th to March 20th.

Now open mine eyes that I may behold wondrous things out of thy law.—Psa. 119:10.

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## Noon Thought.

(Held daily at 12 M.)

It is the understanding of Truth that heals.

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## A DAILY WORD.

MONDAY—Open my lips, and my mouth shall show forth Thy praise.—Psa. 51:25.

TUESDAY—The Lord hath opened my ear, and I was not rebellious.—Isa. 51:5.

WEDNESDAY—Walk in love, as Christ also hath loved us and hath given himself for us an offering and sacrifice to God for a sweet smelling savor.—Eph. 5:2.

THURSDAY—I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.—John 10:28.

FRIDAY—Behold! Thou shalt conceive in thy womb and bring forth a son named Jesus.—Luke 1:31.

SATURDAY—Then opened he their understanding that they might understand the Scriptures.—John 24:45.

SUNDAY—My peace I give unto you.

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'T is good to give a stranger a meal or a night's lodging. 'T is better to be hospitable to his good meaning and thought, and give courage to a companion.

—EMERSON.

## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays o' each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF JANUARY 15TH.

Mrs. Pool presided. Subject, "Hope." Thought for the silence, "For thou art my hope, O Lord God; thou art my trust from my youth."

"We have had I think a mistaken idea of hope. It has been used to express a feeling which is quite foreign to the meaning I would give. To speak of having hope, when we are only conscious of a feeling of depression, is to misuse the word. There should be no clutch of despair in the heart when we say we hope a thing. Hope is buoyant, bright, joyous. A clear understanding of its meaning will uplift us. In Dante's 'Inferno,' we find written over the entrance to hell these words, 'Abandon hope all ye who enter here.' Those who have a knowledge of the Science have learned to make a clear distinction between places and conditions, and to us hell means a condition, not a locality. A feeling of utter hopelessness would plunge us into a state of consciousness that would be hell. 'While there is life there is hope.' If we give up hope completely, we should give up life, for we could not exist without it. A condition of absolute hopelessness is hardly conceivable, for even when people think they have no hope, a searching examination into their condition would reveal the fact that they were far from hopeless. Cultivate hope, and always think of it as bright, buoyant and full of joy."

Mrs. Slonaker: "It is true that hell is a state of hopelessness; it is also true that hope never dies in the human heart. In mythology we read that all the qualities flew out of Pandora's box but one; the one that remained was hope. We come to places in our lives when everything seems hopeless, but even at

such times there is always a hope of something beyond this material existence. There lies latent in every human soul a hope of something way beyond this state. Whether it is covered for the time or not, it is there just the same, the way-mark of every soul. The secret of right living is to bring this hope to the front and use it. But we must realize our foundation for it. This divine hope within us is God in the soul pushing to manifestation, and it is possible to use it daily; to have hope for the present moment, we can not live in yesterday or tomorrow, but only in hope that today will bring forth what yesterday failed to do. Hope for tomorrow makes living today possible, but the soul has a weak point that makes it like to live in anticipation, yet we must learn to live as if there was no tomorrow. We have strength for today, strength which needs not the buoyancy of thinking of tomorrow. Today's intense desire is paving the way for tomorrow's strength. A right desire is a prophecy of its own fulfillment. To desire strength enough for today, to be faithful and steadfast, is a prophecy that we shall be full of the consciousness of the Omnipresence."

Mrs. Yarnall: "It seems to me that hope is less or below trust. We never trust if we only hope. I was at one time in a church where they were having something like a revival. The people were being hypnotized by a fear of hell, and under these conditions, some of them arose and said they indulged a hope. 'Heaven is a realm by loving souls created.' As love makes heaven, so fear makes hell. We have nothing to fear unless we make our own hell. Hope is good, but trust is better. Desire and hope seem to me almost synonymous. What we hope for, we work for, and obtain along the line of righteousness or right doing."

Mrs. Butler: "We hope, but desire must be born first. God places desire in our hearts, and to realize our righteous desires is our birthright. We hope for that which we desire, and we cannot attain or accom-

plish anything without hope; with it all things are possible. We are finite, and yet our possibilities are infinite. Go into the depths of your own being and tell God all your desires, free yourself, and depend on no living soul but on God alone. All other helps will fail you. If you lean on friends they will step out. We cannot always be together; each has his own work to do for God. If we live fully today, never mind tomorrow. In the name of our great Teacher, let us go forward leaning on the Omnipresence alone. Many times souls receive calls from within; listen to them, for by listening further knowledge will come; then follow the still small voice."

Mrs. Militz: "Every subject that is chosen for these meetings is redeemed in a wonderful fashion. I have watched the word, hope, being redeemed. It has been taken from the future and brought into the now. While hope still seems to be on the plane of the relative, there is something so full of promise in it that it seems to belong to our springtime in consciousness. Now in this consciousness we know that the light is light whether we call it hope or love or faith. When we cannot realize anything else, let us rejoice in hope; hope goes on to faith, and faith to love. The greatest of these is love, and greater than hope is faith. Hope is the light of the moon, but how blessed is the light of the moon in the night-time. The light from the moon is the same that comes from the sun; it is only reflected. Let us not stop at hope, but still be thankful for it. Hope is like the rope thrown out when a boat is landing. They throw out a small line first, and it is caught by those on the shore, and the larger rope follows. Hope is the small rope and must come first; but hope will lead to faith (the larger rope), will be slipped over the pile, which is love, and our boat will be landed. 'Hope on, hope ever.' Blessed are we if we have hope; we shall go on and on, until our work is accomplished, and we have reached the haven."

Mr. Northrop: "We have heard some beautiful things about hope. What is hope? It is faith and doubt, and it may be ninety-five per cent doubt and five per cent faith, or the reverse. It is good for the beginner to have hope. But when we realize Truth, and know that everything is law and the result of law, have we any right to hope, when we are using a law that we know will not bring satisfactory results? If we know jealousy, envy, and hate will bring disastrous results to us, and yet we indulge in them, can we hope for the same thing as if we were using the opposite law? Now I like faith; all the good there is in hope is the faith in it. No one has a right to hope for anything except the natural results of the law he is using."

Mr. Nash: "Hope removes fear from the human heart, at least to a great degree. How pitiable would man's conditions be without it. Hope we have as an anchor of the soul, both sure and steadfast; it keeps the soul from slipping away into doubt and despair, and it draws to itself more hope, so that the soul keeps on hoping and hoping. What would the world do without it? What would all the reformers have done in their times of discouragement? What would Garrison have done when they put him in jail to protect him from the people, if he had not hope to keep him in good courage? What would the prisoners in Libby prison have done, if hope had not sustained them? Those who hoped, lived through the ordeal, but those who gave up hope died. If any one undertakes to defy the law, he should hope to learn how to fulfill it. Not for myself alone do I hope, but for every one under wrong conditions, and I hope for the business man, who seems to have no time to hope for himself, but when hope does fill their hearts, everything will grow brighter, and by and by this inspiration of hope will bring the kingdom of heaven on earth."

Mr. Vinton: "The gentleman that spoke last appealed to me very much. What would all those who have had an idea for man have done without

hope? Hope puts me in mind of a sailor who throws his anchor to windward, then the ship pulls with the wind. Throw all your cares to windward. You have all seen the picture of hope clinging to the cross of Christ. You notice it is hope clinging, always hope. I thank God for the Truth, and for those who put it in my heart."

Mr. Manning: "I don't know what we would do without hope. I have passed through serious losses, and if I had been in the old thought, some of this joyous hope would have abandoned me. The chief purpose of hope is to encourage. There is no endeavor without it. How many people can testify to hope. 'For we are saved by hope, but hope that is seen is not hope: for what a man seeth, what doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.' These words have been an inspiration to me. When we have nothing else, we have hope. There are many degrees of hope, from a slight degree of encouragement to that degree which is faith. 'Man never is but always to be blessed,' but the Truth Students bring the message that man is blessed now."

Mrs. Harley: "Hope is a wish accompanied with expectation of attainment, therefore we never hope without expecting to attain. We must have ground for hope. We hope to attain perfection, and we have a reason for this hope, for we are the children of God. We are climbing up the heights of our own being, but we climb as we choose. In going up a mountain some years ago, I had a desire to get out of the stage and walk. When I tried to keep up with the horses, I found it very fatiguing, but when I walked according to my ability to walk, I found I got along nicely. I used to feel that I must do as others do, but I find I have a right to go fast or slow as I feel like doing. My hope for attainment never lags, but there is no use to force one's self. We hope to attain perfection; we will attain it, whether we hope to or not, because God is that ceaseless activity which pushes us. In

the morning prepare yourself for the day, then go about your work. The day may disorder the perfect neatness of the morning, that is inevitable, but your preparations of the morning will still show at the close of the day. Make your affirmations in the morning, then go on with your work, don't stop to watch your consciousness all the time. Be happy, be joyous, be glad, but do not strain or overload your souls. Swedenborg says the physical correspondence of hope is salt. If our hope has lost enthusiasm or the salt its savor, they are not of much account. Keep your hope enthusiastic. Divine Law will bring all we hope for to us."

The healing service followed.

The closing affirmation, "Because of the hope within me, born of desire, and sustained by knowledge, I can obtain the mastery over self. Only by a persevering, persistent, patient effort can this mastery be accomplished."

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### SHOW ME THE WAY.

Show me the way that leads to the true life.  
 I do not care what tempest may assail me,  
 I shall be given courage for the strife;  
 I know my strength will not desert or fail me;  
 I know that I shall conquer in the fray;  
Show me the way.

Show me the way up to a higher plane,  
 Where body shall be servant to the soul.  
 I do not care what tides of woe or pain  
 Across my life their angry waves may roll  
 If I but reach the end I seek some day;  
Show me the way.

Show me the way to that calm, perfect peace  
 Which springs from an inward consciousness of right;  
 To where all conflicts with the flesh shall cease,  
 And self shall radiate with the Spirit's light  
 Though hard the journey and the strife; I pray  
Show me the way.

— *Ella Wheeler Wilcox.*

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

We are each a creative faculty of the One Mind. Its intelligence endows us with the faculty of knowing,

THE OLD AND  
THE NEW.

which is personal to us, and thereby we become individual. Because we will to create often our own ideals—because we

*must* so create. A failure to comprehend the divine creative methods is our undoing, since we diverge from our source, as it were, setting up a side issue, without license or wisdom, separating from the Grand Whole, going astray from our Father's house. This is soul starvation feeding upon husks. It behooves us then, first, to become acquainted with our Father as children capable of understanding; find out from Him his methods of creation, then strictly pattern after them as our only hope of success on any line.

A few feet of land might as well separate from its continent and expect to demonstrate progress and expansion, as that our methods of creating can succeed based upon a separate judgment. One freezes, one starves, one dies, trying to live without God. "Yet who by searching can find out God?"

Let those ardent souls in the mad race of search-ign, "Be still, and know that I am God." The Most High is revealed when the soul is hushed into stillness. You are the servants of God. His mark is upon your foreheads. He has created you to colaborate in His methods. It is imperative that all things shall become new through a true understanding of God and His methods. No one but man bears this mark, His image and likeness. Animal is lower than man, instinctive only.

Man crowns instinct with will and understanding; standing upright, with broad comprehensive vision, penetrating mysteries, controlling *things*. Consciousness, both human and divine, is continuous



creation; projection of ideals, base or holy, into form. We of our own freedom are now demanding a purer creation. We are distracted by the results of our own methods; hence the spiritual impulse of today; hence the uprising of the fancied powers of evil to maintain its vanishing sway; hence the days of tribulation which are upon us.

Mighty is satañ in his stronghold which we have builded by our own methods of thought! This power, which seems to be, will only yield as we, by true methods of creation, supplant the old. There is a gulf between the old and the new. Each soul, rising to a higher plane of ideals, will find the gulf bridged over for him, and celestial beatitudes at his command. The new, true way has been thrown up, over which the ransomed, the self-ransomed, shall find his promised land of peace. Walk ye in it.

—SARAH ELIZABETH GRISWOLD.

I wish to say a word in defense of physical healing. The majority of those who today are disciples

PHYSICAL HEALING.	of truth were first attracted to it through hope of physical healing. It is as often mentioned in the ministry of Jesus. Yet
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every true disciple knows it is only the "sign" given of the cleansing power of truth, and if one healed does not go on and seek to gain understanding, he will relapse, and need healing again. As Jesus said, "Go, sin no more, lest a worse thing come upon thee." The law of the Lord seems to require that we not only seek understanding, but use it every hour to help others. It cannot be held for self. It compels us to recognize the unity of all mankind in the Spirit.

"The flame shall not burn thee. I only design  
Thy dross to consume, and thy gold to refine."

"Ye shall know the truth, and the truth shall make you free." If the belief in pain has been the means of bringing us to know the truth, it is good, and through the ministry of suffering we are awakened from the Adam dream.

Appearances deceive us in the Emmaus journey, our eyes are "holden" that we do not see the one whose divine influence caused "our heart to burn within us, as he talked by the way." The dross of materiality is consumed by truth, that the hidden virtue may shine.

In speaking with one of the ministers of a church in this city, I asked him why ministers of this day did not heal the sick, and do the same works Jesus did. He replied, "It is no longer necessary. Jesus did these things to prove that he was the Son of God, and prove his power. Now he is so widely acknowledged as the Savior of the world that miracles are not needed." But, dear friends of Unity, Jesus said, "Greater works than these shall ye do, and not only ye, but all who hear my voice."

John says, "The Son of God was manifested that he might destroy the works of the devil." He did destroy sin, sickness, death, all discord, including love of money, material possessions; saying to the young man, "Go and sell all thou hast, and give to the poor."

"The Invisible Resource," by Leo Virgo in October UNITY, thrilled me with its inspiration, as I am sure it will all who read it. Genesis and Revelations prophesy that in one hour shall the love of money, that is now king of the world, pass away. The great heart of the common people who heard Jesus gladly raised up in protest against being put to the service of the money king.

What think you Jesus Christ says to the millionaires of this age? He is not dead, nor asleep. His Spirit lives. Why, in the old time when they saw Jesus Christ coming along the street, they ran in and brought out the sick that he might look at them. A look of tender compassion, a touch, a word. "Thy faith hath made the whole." He was a tender, loving, compassionate Christ. The little children flocked to his side. Yet, with all this gentleness of character, there was a fiery force. How the things of the earth trembled. This man, with a handful of fishermen, turned the world upside down. See him coming off

the Sea of Galilee and going up to the palace of the Cæsars, and making it quake to the foundations, then speaking a word of gentle kindness, which vibrates through all these ages. This loving Christ, External Truth, was not alone with Jesus of Nazareth, but is individual to every child of God. It is the Christ with whom individuals, as well as nations, are now in travail.

—MRS. S. A. McMAHON.

## COMPENSATION.

DEAR UNITY— While reading the article on "Spiritual Reciprocity" in the January number of UNITY, I was reminded of a statement recently made from the pulpit of a Methodist church in this city, by a prominent minister of that persuasion. It was to the effect that the church of today is not following the teachings of Christ. It occurred to me that the same might be said of some of the leaders of the New Thought today. I seldom find anything in UNITY that I cannot agree with, but here is something that does not seem to me to be in harmony with the teachings of the Great Master. You want it distinctly understood that you will not treat for healing anyone unless they render to you an equivalent of some kind— money, jewels, books or goods of values, and that to advocate giving one's services free is error. If this is so, then Christ was in error. If, as you hold, to do this induces that mentality which leads one to expect to get something for nothing, it is nevertheless only following the Christ example. He never asked nor expected anything in return for such services, except that the recipient believe on him and sin no more. But you say, "This Word that we are giving forth is the most precious thing in the universe." This doubtless is true, and for this reason it should not be made merchandise of, thus placing it in the category with patent medicines. As you have freely received, should you not freely give? Christ's words were not spoken for men to trade upon. Of course, I do not hold that if one devotes his time to doing good to others in these days, he should be without recompense, but do not make it in the nature of a business transaction.

-- G. L. B.

We have on our Silent Unity list nearly 10,000 names. Many of those think that we are doing a work in which our compensation in some way comes out of the air. To dispossess this idea we find it necessary to now and then make very definite statements of our position on the compensation point.

We are striving with all our might to relieve this spiritual work of the commercial bondage which is burdening it in many directions. Therefore, we do a free-will offering ministry. We put no price upon it whatever, but let the spirit of justice in each one move them to give as they receive. We are accused

frequently of cultivating the poverty idea in our patients, because we make no charges. We realize as fully as any one that there is a wide-spread mortal error which may be termed "The-getting-of-something-for-nothing" disease. We are trying to erase this disease, instead of putting it into the commercial "straight jacket," which those who are making regular charges for healing are doing.

We have much to contend with in this wide-spread error, that Jesus and his disciples did not receive compensation for their services. We are told in Luke 8:2, 3, that "certain women which had been healed \* \* \* Mary, Chuza and Susanna, and many others, which ministered unto them of their substance." Mary poured \$300 worth of ointment on his feet at one time, and he rebuked those who criticized her extravagance. He was asked to wedding feasts, and invited himself to the board of the wealthy Zacheus. Jesus did not even ask for his just compensation, but boldly took it whenever he had need. He went into the field with his disciples, and they helped themselves to the grain; he ordered his disciples to go and take an ass and colt when he wished to ride; he appropriated the upper room for his feast, and demanded that it be prepared. He carried out to the letter, "The earth is the Lord's and the fullness thereof." In the face of this Scripture testimony of lavish compensation to Jesus and his disciples, it is right opposed to facts to claim that he did not receive pay for his services.

Jesus said, "The laborer is worthy of his hire." It is evident that he received compensation for his services, because he lived, and lived well, and the Scriptures do not recite that he did any labor during his three years' ministry. He was feasted and sumptuously entertained, by those he helped, on every side. We are told of his seamless robe, and it is evident that he was supplied with rich raiment at the hands of those to whom he ministered. He said, "Freely ye have received, freely give." Paul said that

those to whom spiritual things were given, should not feel offended if temporal things were asked in return.

There is, or should be, a certain unity and balance between the spiritual and material in every walk of life. Under the Mosaic Law one-tenth of every man's income was devoted to the support of the temporal needs of those who were doing spiritual work. Thus we might say that those who are engrossed in the temporal, devote nine-tenths of their efforts to material needs, and one-tenth to spiritual, while those who have given themselves up to spiritual work devote one-tenth to the material and nine-tenths to the spiritual, thus between the two a balance is established.

Our Society of Silent Unity work is not in the field of merchandise at all. We send no bills, keep no books, and hold no one in our debt. We only ask that the just and equitable law of compensation be established in our ministry. But the Lord shows us clearly that the people must be educated in this law, and learn to be just, because they love to give as they receive. There is no compulsion whatever and we lay no burden upon any one. The widow's mite is just as welcome as the millionaire's dollars, and we give the spiritual word to one as freely as to the other. But no one can make us believe that they are so poor that they can give no equivalent for our services. Part of our work is to heal them of this idea of poverty, which is a mental disease, a material limitation, which can be denied and erased from the mind, as Jesus told the blind man to wash the clay from his eyes. The first step in this process is to deny the idea of poverty, and then fulfill the law in the realm of expression, by giving something right where you thought you had nothing to give. Then affirm the unlimited supply and support of God as yours, right now, and keep on affirming until you set free the frozen ethers of thought-stuff in your mental atmosphere. We have no charity patients or poverty-stricken members of this Society. We see all prosperous, and the God of prosperity smiles upon all of those who crave, not riches, but the bounty of God from day to day. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom. For with what measure ye mete withal it shall be measured to you again."—Luke 6: 38.

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

1. Is it not possible for this law to work to the contrary with some people? I love the Truth, and practice it daily and hourly. I affirm that I am well, and that I, Spirit, cannot be sick or poor, and yet, in spite of it all, I am sick and poor, although this is the first time I have admitted it, even to myself. I do not understand it.

2. Would it be showing weakness, or lack of faith in the Infinite Spirit to take treatment from one more advanced in the Thought than I? I have only been in the way since last February.

— MRS. F. E. B.

1. If the affirmations are made with an *absolute knowledge* that the statements made are true, if you know, as well as believe, that you are Spirit, and Spirit is whole and knows no lack, then this active knowledge is the cause which will result in wholeness and abundance. The law cannot go contrary to the cause. To be disheartened delays the attainment of that we desire, for it is caused by doubt or fear. Have the faith which is based upon knowledge that an abundance of all good things is yours, and never mind if it seems slow in coming into manifestation. Your own will come to you if you do not doubt.

2. Although it may be an evidence of a lack of understanding, it is not an evidence of a "lack of faith in the Infinite Spirit" to take treatments from one with greater understanding of the Truth. Like Jesus, we have to *grow* in wisdom before we can control and direct the forces within and without for our best good. During this period of growth we may receive help from others, but the time will come when to make the healing permanent we must do it for ourselves. When we are stronger we can do this, and to attain wisdom and strength or power, we must claim it persistently.

A friend who is "high in the thought" has told me that after the "second birth" it would be an impossibility for one to marry. I could see no reason for that, and confess that I do not believe it. But if it is *truth*, I want to know it.

— Miss C. M.

The statement that "after the second birth it would be impossible to marry" must be understood before it is either accepted or rejected. If by marriage is understood that a license is given to gratify the desires of the flesh, then, to one who has experienced the second birth, it would be impossible. The second birth is an unfoldment of the soul into that plane of spiritual consciousness where it is recognized that the true marriage exists; where the positive and negative forces, or wisdom and love — masculine and feminine — are seen to be the two elements of the *man*, the *soul*, which is the image of and like unto God. To such souls marriages upon the mortal plane, and according to old accepted ideas, could not be endured. Does this mean that two congenial souls, who *believe alike* upon this point, could not unite for mutual help, and for a wider work for humanity in its unfoldment into higher life? No; such unions are now existing, and being entered into by noble men and women, who are in that kingdom of heaven where "they neither marry, nor are given in marriage." But (and here is a point upon which some New Thought people have come to grief) those who contemplate forming such a union should have the marriage ceremony performed according to the law of the land, so as to prevent all condemnation for themselves, and to keep the cause so dear to their hearts from falling into disrepute. Until *all* come into a knowledge of the Truth, we must be very wise, and not antagonize those who do not understand.

I would really like to know what all you folks do, you that write such helpful truths when you are with people that know nothing and talk nothing but sickness and trouble, and the atmosphere is filled with it?

— MRS. E. B. T.

We take no part in such conversation, but *mentally* deny that there is any truth in the statements made, and above all keep ourselves so poised in spirit that the ideas held by these mistaken people have no power over us. We silently affirm the Truth of

Being, and that they will in all good time awake to a knowledge of this Truth which will set them free from all error. If appealed to, or if a *fitting* opportunity is given, we state our reasons for believing that sickness is but the result of a false idea held in mind, and explain that the individual is Spirit, and that Spirit cannot be sick nor know sickness, hence we are now whole. But do not be aggressive nor make yourself obnoxious in setting forth these, to them, new ideas. Rather teach by your life.

1. I would like to know more about the "seven churches."
2. Are there any laws of the body, or do we give up all the so-called laws when we believe that the spiritual is the real?

—S. R. A.

1. The seven churches are the seven centers of consciousness in the body. We refer you to an article by Leo Virgo in the August *UNITY*, entitled "The Power of Blessing."

2. Yes, there are laws of the body to which we must give attention and obedience if would manifest the real substance of Spirit, of which the body is but a lower rate of vibration. The body was brought into manifestation under certain laws of nature, spirit, or mind, and is certainly controlled by the laws which brought it forth—its creator. It is built up or torn down, rejuvenated or depleted by mental action. Its cells are, each one, centers of consciousness, and may be instructed in their proper functions, and will respond as readily as though you were speaking to the collective consciousness called personal man. Then follow the minor, yet essential, laws, such as the law of cleanliness; the law of use, or exercise; the law of proper food; the law of protection, etc. Because we know the spiritual to be the real is no reason why we should not use common sense in dealing with the body, which belongs to Spirit—is the outer court of the Temple, which is the abode of Spirit.

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"Religion is nothing but the faculty of love."





Devoted to  
Practical Christianity.

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MYRTLE FILLMORE, }

JENNIE H. CROFT, Associate Editor.

CHAS. E. PRATHER, Business Manager.

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## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

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The Reading Room connected with the Metaphysical Library, 1813 Polk St., San Francisco, Cal., has been discontinued.

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Miss Blanche Carpenter, who has been doing efficient work in the San Francisco Home of Truth, is now associated with Miss Christine Frazer in the Sacramento (Cal.) Home of Truth, 1012 Tenth St.

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Prof. LeRoy Moore has recently severed his relations with the Divine Science Association at Topeka, Kan., and began an individual work in the Unity church of that city on Jan. 26th.

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A friend from Chicago writes, "Dear Mrs. Militz is feeding us upon the deep things of the kingdom. She is speaking Sunday mornings at the Auditorium for the Prentice Mulford Club. Her subject this morning was, "The Regeneration of the Body," and the thought for the Silence was, "My body is the temple of the living God, therefore it is holy, and each little cell is filled with the substance that never dies."

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It is our intention to answer every question that comes to us, and when we have not, the cause is an oversight. When such occurs it is nearly always where questions pertaining to the healing and teaching department have been mixed with remittances for literature. To avoid this, write your order on a sheet by itself, giving amount enclosed, and your full address. Then write your letter and enclose both in the same envelope. Such a letter will receive the prompt attention of the proper departments, whether it be addressed to the Society or any individual at this office.

Mrs. Sarah Elizabeth Griswold has returned from the South, and is located in Kansas City, Mo. She will respond to calls, or teach classes in and adjacent to Kansas City. She is a teacher of excellent ability. Her address is Lock Box 384.

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### CLASS ANNOUNCEMENT.

Our next Kansas City class will begin Monday, March 3rd., 8 P. M., and last about three weeks. For particulars call on or address,

CHARLES and MYRTLE FILLMORE,

1315 McGee St., Kansas City, Mo.

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### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, address by some member of the society.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, Bible study under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

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The Prentice Mulford Club, of Chicago, reports excellent work along metaphysical lines. Early in the season Mrs. Annie Rix Militz was invited to give a series of Sunday lectures in the regular club room, Room 24, Auditorium building. So large did the attendance become that it was found necessary to engage other quarters for her. Now her Sunday talks are given in the Auditorium recital hall, a place that will seat five hundred people. Already is this larger hall filling up, and at the past ratio of increase even this will not be large enough. Monday and Friday afternoons at 2 o'clock Mrs. Militz teaches a class in the regular club room, and these classes, too, are growing rapidly. Mrs. Militz seems to have developed an understanding of the Truth and a way of demonstrating it that is most engaging. She sets no price upon her work, yet she prospers in her endeavors everywhere.

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We now send both WEE WISDOM and UNITY one year for \$1.25. They can be sent to separate addresses if desired.

The Simplified Lessons in the Science of Being, by Fanny M. Harley, which we have been giving our subscribers at a special rate, have entered many homes. After March 1st the special rate for UNITY one year and a copy of this 357-page book of excellent lessons will be \$1.30. Do not order the book by itself unless you send its full price. It is being offered at this rate only where \$1.00 is sent toward subscription to UNITY.

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"The editor's easy chair" sounds restful, and the thought makes a nice treatment when the chair has been uneasy. The chair does have uneasy spells; for instance, when a critical reader writes to the editor, "Satan must have been *behind you* egging you on when you printed that scrubby poem in UNITY." To be jarred in this manner right after our heroic efforts to raise the poetical standard in UNITY, makes the "easy chair" rock violently. It is quite evident that this "easy chair" needs as occupant, a Poetical Editor, who is not given to blundering when the muses should be hushed, and knows a good thing when he sees it.

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WEE WISDOM, our children's magazine, is having an unusually healthy growth at present. It should be read the world over, because it carries goodness in every line. The February number contains: A Poem—"Mother Goose," by H. R. W.; "Mr. Squirrel's Valentine," by Mary Brewerton deWitt; Poem—"One of These Little Ones;" "Caroline—A Mourning Dove," by Papa Harry; "A Lesson From the Rose," by A. F.; Poem—"Snowflake," by Marie A. Watson; "Seed Word;" Epistles; Juvenile Bible Lessons, by Harriet Rix; "Story of Ella Wheeler Wilcox," by J. S. H.; Pillow Verses, by Lilly Cobbett.

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*The Exodus*, edited by Ursula N. Gestefeld and Harry Gestefeld, and published by the Gestefeld Pub. Co., Pelham, N. Y., at \$1.00 per year, made its appearance January 1st. It is "a magazine devoted to the systematic exposition of the Science of Being, and to the leading questions of the New Thought movement." It is also the official organ of the Exodus Society, of Chicago. The number before us has a most interesting table of contents, of which we mention: "The Place and Value of the Medical Profession," by U. N. Gestefeld; "The Science of Being in the Antipodes," by Franc Garstin; "Practicality of the Science of Being for a Business Man," by G. A. Soden; "A History of the Exodus Society," by Caroline S. Wolfe; "Report of Current Work," by Bernadetta K. Soden; Extracts from Sunday Morning Addresses, Editorials, Book Reviews, etc.

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If you are now a subscriber to WEE WISDOM, you can have UNITY one year for 75 cents, thus taking advantage of the club rate of \$1.25 for both.

## REVIEWS OF NEW BOOKS.

J. H. C.

All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.

OUT OF LAW INTO GOSPEL, OR GOD IN MAN,  
by Sarah Elizabeth Griswold.

We are glad to announce that the third edition of this book is now ready for the public. It has been truly said of the author that every statement written by her pen reveals the truth of Being in a way so plain as to be received by the most untrained mind. The book is written with simple directness, and reveals the mystery of Godliness as applied to humanity, wherein God is to be sought, found, and proved as immanent source and an unfailing fountain of life, truth, and love. The writer teaches that *now* is the Christ mission accomplished, viz., the salvation of the world. Having recalled the absolute at-one-ment existing from eternity between God and man, it only remains to recognize this union to abide in its acknowledgement forever. It has a very healing effect upon the reader, who is really ready for the advent of Christ in the soul, and the pure spirituality herein expressed, finds ready response in the mind detaching itself from old ideals and seeking to discover its own realm of light. The reader will find a highway established where surely and safely he may rise above the law of conditioned existence into the gospel of perfect freedom.

Published by the Religious Liberty Publishing Co., Lock Box 384, Kansas City, Mo. Size 6 x 9 inches; cloth, stamped in gold, with engraving of the author, \$1.25; paper binding, 50c.

A BOOK OF SECRETS, WITH STUDIES IN THE ART OF SELF CONTROL,  
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In compliance with many requests, we will soon issue in booklet form the excellent lesson in January UNITY, "How to Attain Your Good," by Emma Curtis Hopkins.

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We call the attention of our readers to the fact that our combination rate of \$2.00 for UNITY and *Mind* one year, is open to only those who are not now subscribers to *Mind*. We cannot accept *renewals* for that magazine at this special rate.

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Leonard S Thompson is actively engaged in Truth work again in Kansas City. He has several classes in progress at the present time, and is ready to answer all calls whether as teacher or healer. His address is 1008 Cherry Street.

---

Prof. M. F. Knox, of Seattle, Wash, closes his Mental Science work in Kansas City Sunday evening, February 16th, when the graduating exercises of the class will take place at Arlington Hall. Prof. Knox and daughter go at once to Chicago where another course of Mental Science lectures will be given.

---

An interesting event occurring in Chicago on Wednesday, Jan. 29th, was the marriage of the popular Metaphysical teacher and healer, Dr. T. Y. Kayne, to Mary Clay Knapp. The happy couple will make their home at the Hotel Del Prado. UNITY with all its readers bless this union of thought and love for the fulfillment of all good.

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In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on second page.

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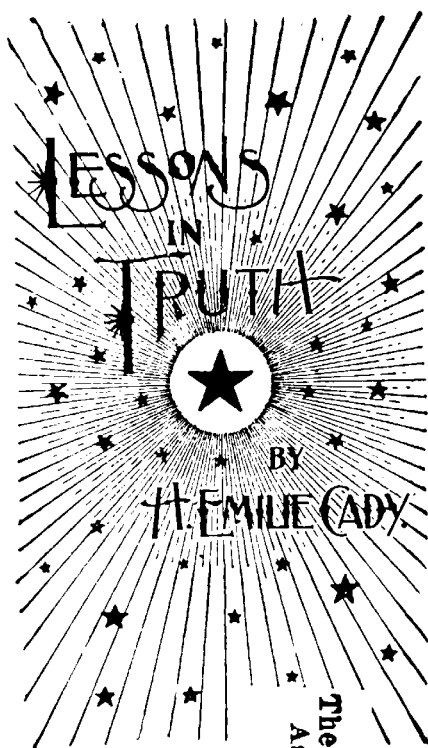
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# UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

Vol. XVI.

KANSAS CITY, MO., MARCH, 1902.

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Devoted to  
Practical Christianity.

VOL. XVI.

KANSAS CITY, MO., MARCH, 1902.

No. 3.

## IMMORTALITY.

FRANCIS E. MASON.

"Is immortality conditional?" is a question often asked, and to which we reply:

If immortality is a fact, it is a fact for every creature, irrespective of what occurs in that individual's life. If immortality is a natural law, nothing can ever vitiate that law, and hence all must be immortal.

There are those who contend that immortality is a question of attainment; that immortality belongs only to those who win it.

Assuming that the physical life is in opposition to the divine, it might seem that it is necessary to lay hold of some of the divine elements or attributes in order to secure the right to live under a divine sense of being. But, on the other hand, it cannot be assumed that man is a totally physical creature, with no degree of spiritual nature. If it were so, I would agree that immortality is absolutely an attainment.

Man is by nature divine, irrespective of the overwhelming testimony to his physical character. So we must agree that even though the divine element in man is reduced to the minimum, by the preponderance of a physical estimation of life, still that divine spark must be subject to divine law, and could never be totally smothered. If there is one iota of divinity in man, the individual could in no wise be deprived of his inherent right to all that obtains under divine law. Hence his fundamental right to immortality.

In point of fact, all creatures and all things are divine, for there is but one legitimate basis of life and of being. The human physical sense of life is not a

part of the divine plan of life, but purely an innovation upon the divine, existing only so long as the human sense of life obtains in the individual. In other words, the physical sense of life obtains merely because the divine does not. When the divine is developed, the human sense of life disappears.

As to how long a person might live under a physical sense of life, that is conditioned by the tenacity of the human estimation of life or human thought; for the human thought is the creative agent of human things. So long as a person agrees with himself that he is a physical creature, so long *must* the physical farce of life be kept up, be it one year or one million years; for neither time nor evolution has aught to do with the working out of man's salvation. Time is merely the measure of man's ignorance, and evolution is the record of his failure. The cosmic law that like produces like carries out the logic that so long as a man believes he is physical, that length of time will he manifest a physical expression. Physicality leaves off only when spirituality commences.

There is a legitimate way of overcoming the flesh, but there is no way of getting off the physical basis by any of the methods now employed by man. You cannot get rid of the flesh by dying, for the flesh is the result of fleshly thought, and so long as the nature obtains the flesh will continue to exist; for things must conform to the thought that is back of them, or else external nature would not be in accord with the internal life. There can be no conflict between the outward and the inward — phenomenon and noumenon. It is imperative that they must be compatible. Thought and thing must agree.

Paul distinctly says, "Ye are not in the flesh *if so be* the Spirit of God dwell in you," clearly proving that the only antidote for the flesh is the Spirit of God; and for this reason some contend that the one who has not the Spirit of God, when he dies, is not entitled to immortality, hence he suffers annihilation.

The physical dependence being withdrawn, and there being no divine relation, the individual is simply blotted out.

Now this is good logic, providing an individual could be utterly destitute of divinity; but this is not so. And it would be true if the individual actually died; but there is no death. Life cannot end in non-life, or the opposite of itself. If life could end in the exact opposite to itself, where would be the stability of the universe? What dependence could we place upon anything in the vast universe?

There is no logic on this earth that could make death a fact, for things must stand sponsor for themselves; and life ends only in life. In life there can be no elements save those of life. Life means life, and nothing but life. You might as well argue that nadir could ultimately become the zenith, as to assume that life can reach its opposite conclusion.

This argument cannot be denied, and ought to forever settle the fact that because a man lives he will always live.

Immortality is a cosmic fact, for logic bears it out. It needs no proof, for it is a self-evident proposition, and you cannot get back of logic. It is the only criterion of truth. It is not necessary to live through eternity to prove immortality. Every individual must ever live, from the predictive fact that he is alive. If life could end in other than life, it would be a kingdom divided against itself.

So of the fact of immortality there is no question. Because we do live, we shall continue to live forever.

But this fact does not decide how or where we shall live; it merely proves immortality of individuality.

What shall be the state of our environment and with what kind of bodies shall we be identified?

Man is not a phantom, and the world is not chimerical. Both are facts. Man will always have a body, and he will always live in a world of tangible phenomena.

The condition of his body and the state of his

environment will be exactly in accord with the status of his thoughts. As a man thinketh concerning himself, so must he always be.

No one sets the limit to man's excellency of embodiment. Nature has never interpreted man. She never will. She makes a God standard for every creature who is capable of interpreting it in his own person. The one who does not, necessarily takes a subordinate position thereto, and is a lesser creature. But it is not nature's fault, but lack of ability in the individual. God is always a myth until he is a man.

To the individual who has the God elements within himself, nature has bequeathed the right to pose as the God of the universe. But she does not object to man being a savage if he thinks he is one. The individual himself elects, nature merely equips.

Something must forever support and sustain every individual. In this life we have to be supported and sustained. Clothes, food, shelter, are imperative demands made upon us, and if we lack these things, we suffer accordingly.

In this world it seems to be the common law that each should support himself under penalty of misery, woe and humiliation; so we all hustle in our respective ways to defeat the ravages of these unwelcome things. Money is the recognized medium through which we defend ourselves against these discords. Money represents our concentrated efforts. It is the measure of our labor, and we must have it in order to live comfortably in this world; the one who has not it, is in distress and want and misery.

There is a *condition*, you see, to the enjoyment of life here—to the harmony of life here. Comfort comes with money. Misery comes without it. I don't say that happiness always comes with money, but comfort certainly does.

Now mark you: Money goes in this world only, or in this phase of life, and it stands to reason if a person departs from this life, where money is the main agent of comfort, and enters upon another



phase of life, he must have something to sustain himself there, to insure his comfort and peace. You have to change your legal tender if you go to Europe.

In the spiritual domain money does not obtain, but its equivalent must. There must be something genuine of which money is the human counterfeit. There must be some universal legal tender to take the place of the physical, local legal tender we call money. Jesus knew this when he said, "What shall a man give in exchange for his soul?" "Though he gain the whole world, what shall it profit him?" And he meant just what we mean, and what we are trying to show—that the man in this life whose whole dependence is based upon money, when he enters into another phase of existence, will have nothing to sustain him. There is but one conclusion, and that is he will find himself in a state of utter improvidence. He will be a pauper, for he will have no means of support, and that is what constitutes a pauper. From this standpoint, immorality is not desirable, or at least it will be a hard thing to endure, until the individual sees his error and spiritually redeems himself.

It is a mistake to suppose there is some being up in the sky patiently waiting for us to die in order to spiritually support us. He isn't doing it now, and he won't hereafter. The individual must work out his own salvation. God helps those who help themselves. You can rest assured that God is not foolish enough to give us by free grant that which we are too shiftless or ignorant to possess. To do so would be to place a premium on ignorance.

Unless every individual lays hold of some of the higher legal tenders which belong to the spiritual domain, he will find himself a pauper somewhere. Knowing this, Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." He knew that where dependence on money was the magnet of the soul, it would be hard to divert the thought to depen-

dence upon other and higher resources, such as the divine and spiritual.

Money is purely of local value, and the fashion of this world passeth away. There are universal values, and it is imperative that we lay hold of some of them, or we shall find ourselves in a state of destitution some time. Now while immortality is a fact, the nature of our future life is conditioned by the character of our thoughts. We cannot go into our pockets in the spiritual life, for we shall have no pockets; so we shall be obliged to go into our minds; and if the mind is empty, what shall we do? When all the physical supports are removed, upon what shall we depend? A mind destitute of spiritual attributes could project no kingdom of heaven.

The figures of Adam and Jesus tells the story better than I can. Adam had an Eden and couldn't keep it, and he became an exile and a nomad. He lost his paradise.

Jesus was a man of sorrows and acquainted with grief, yet he overcame them all to inherit the joy of God. He ascended above them all to forever live a life of peace and perfection, for when he withdrew from this nether world, he severed all his relations therewith, and has never and will never return again. He simply rose above it.

Now there was something in Adam's life that prevented him from keeping his Eden when he had it; and there was something in Jesus' life that enabled him to conquer the world, the flesh, and the devil. I say "something" in the lives of each that wrought the changes. Some will contend that it was the hand of God in both cases; that God caused the banishment of Adam and consummated the resurrection of Jesus. If this is true, God was the special friend of Jesus and the particular foe of Adam. He hindered Adam and assisted Jesus, which is neither just nor generous, and would unfit Him to be God.

If the only object God had was to show to the

world a perfect man, and if God alone had the manipulation of man, He could just as well have made Adam His vicegerent, or spiritual ambassador, as to have waited four thousand years to crown the Galilean. He could have had no logical cause for waiting. We see at once that it was personal effort that made the man Jesus what he was, and not a divine manipulation, or else the Nazarene was merely an automaton.

Now the fact is, Adam represents a man — *any man* who fails to lay hold of the divine legal tenders, and who, because he has them not, cannot sustain his right to Eden, hence is compelled to let go of it and become a wanderer. Adam was stripped and naked, figuratively, because he had none of the divine ideas with which to clothe himself.

Jesus became a spiritual king, crowned with power and glory, because he possessed the universal legal tenders which passed current everywhere. He laid up no treasurers on earth, but in heaven, and they served him when and where the earthly legal tenders were of no avail.

The Eden of God's celestial kingdom is the omnipresent bounty of Spirit. Because we do not possess the divine legal tenders, we are exiled from this Eden. And to prove this assumption, we even now reckon ourselves the progeny of Adam. We must be in the Adam state, because we are in exile from that Eden of spiritual paradise. Jesus Christ is the way out of this maze of flesh. We must lay hold of the spiritual treasures, that we may enjoy the right to enter into the spiritual domain of happiness. The treasury of the Lord and the treasury of the world are different. One is local, the other universal. The scope of one is finite, the other infinite.

I hold that every one will live forever, but life in the future must be conditioned by the mental status of the individual.

Money secures comfort, or purchases it here in a

measure. But the legal tenders of God (and they pass here, as well as hereafter) are love, kindness, goodness, purity; and the one who fails to possess these will live in a state of improvidence until he changes his thoughts and seeks the kingdom of God.

While immortality is a cosmic fact, the harmony and peace of hereafter are contingent upon securing those elements of divinity which defend the individual against the trespass of everything of a disagreeable nature.

Progressive sanctification is the order of life. There will never come a time when the individual will be denied the chance to improve, and what we do not gain here we will gain hereafter, but it is folly to postpone the transformation, for so long as we ignore the higher we shall suffer the penalty in pain, discord and death. It is only in the kingdom of God that these things do not obtain.— *Dominion*.

#### AN EXTRACT FROM A LETTER.

\* \* \* "A subscriber kindly gave me some copies of *UNITY* and "Lessons in Being." I had been in sore straits through troubles, financial, social and mental, until I was an atheist—save for two pegs on which I hung my faith: "By this shall all men know that ye are my disciples if ye love one another," and, "I Am." These were with me all summer. Your books brought them more forcibly to my mind. As I thought of these one night I again saw Christ as the door. "The door that no *man* can open or shut," came to my mind. How is the door to be opened? I had often asked. Go get the key of David, was the suggestion. I thought, Can David mean love? If so, I have the key. I ran down stairs for the dictionary, and Lo! David is Beloved. I felt my pathway illuminated, thanked God, and took courage. My troubles are not all removed, but the heavy end rests upon Him who is ready to bear. I expect to grow in grace and in the knowledge of our Lord and Savior until I arrive at the stature of the perfect man.

—Mrs. S. M. T.

## GOD.

MRS. ALIDA MORSS D'ISAY.

"The veil is rending, and the voices of the day  
Are heard across the voices of the dark."

From the twilight dawn of history "man has been feeling after God, if haply he might find Him." Few races, if any, have ever been known which did not recognize an unseen force or power greater than human. Primitive man worshipped nature, and its great deity, and to it human sacrifices were offered. manifest forces he "personified as great beings, which were to be contended with," or appeased.

Among various races the sun was regarded as a Ancestor worship has been indulged in by tribes and nations, and the spirits of the departed were invested with supernatural power, and were supposed to participate in human affairs. The wildest tribes and the people most highly cultivated and æsthetic, alike, multiplied their deities until they found a great company; and polytheism prevailed for long eras of time, for gods they must have. A recognition of superhuman power, an acknowledging of a force unseen, a something or some one beyond or above the material, seem indispensable to the race-thought.

The conception of the Divine was crude, and "overlaid and encrusted" with many a foolish fable of mythology, and priestly rites and ceremonies. But beneath all there existed the germ-thought, which slowly through the ages developed into the idea of one God. From polytheism to monotheism was a great step forward. Thousands of years ago the Chinese, as well as the Jews, believed in the one Supreme Being. The Jews conceived of Him as enthroned in the heavens administering justice; governing through fear, the great and mighty King, the ruler of His people. "King of kings; Lord of lords." "A God above all gods." This last assertion indicates that polytheism was extinct at that time,

and its influence was felt among this "peculiar people." To this Supreme Being was attributed human passions, although several of the old Jewish writers affirm, "God is not a man." (Numbers 23:19; Job 33:12; Hosea 11:9.)

This conception of the one God evolved slowly. Yet down through the ages have been heard the voices of seer and prophet, crying out midst the darkness of superstition and false beliefs which surrounded them, "There is only one God;" and not only have those of exalted thought and great spiritual illuminations affirmed that this one God is a Spirit, but the wild savage of our own land, as of others, has believed in and worshipped the "Great Spirit."

But it is not the province of this paper to enter into or follow the "various modifications which the idea of God has undergone in the past." The vital question today is, "What is God to us?" What is revealed to our consciousness as we speak or think that word? Scholars do not all agree as to the word "God" being another form of the word "*good*." But as it may, it matters not whether He is known as Zeus, Jupiter, Jehovah, Good, or God, it is that which is conveyed to consciousness when Deity is referred to, that is of primal and supreme importance.

It was reserved for the era in which we live to have revealed to it, at its beginning, the manifestation of the God-power in man. There came one among us who in humility and gentleness and love, yet with power, demonstrated the all-sufficiency of the unseen forces we call divine, because not apprehended by the material senses. Yet he was rejected by the multitude. Through the teachings and works of Jesus, the Christ, was God made manifest. His life was the expression of the divine, proving the relation of mankind to God. This was the great object lesson, by means of which humanity might apprehend the nature of Him who had been ignorantly worshipped. Yet the race learns but slowly. The inner vision has been long obscured.

Around the pure and simple yet mighty teachings of Jesus gathered much of form and ceremony and worldliness, concealing, or covering over for long ages at times but partially, at others almost completely, the fundamental thought upon which they rested. There were times when the religious atmosphere would be clarified, and strong souls would arise with lucid insight into spiritual truth, and their voices "would be heard across the voices of the dark." And today the veil is rending, and clearer and more distinct is being revealed to consciousness the true conception of God. As children we were taught, "God is a Spirit, infinite, eternal, unchangeable in His being; wisdom, power, holiness, justice, goodness and truth." Today we say, "God *is* Spirit," omitting the *a*. But what is Spirit? One definition is, "Life, or living substance considered independent of corporeal existence, an intelligence conceived of apart from any physical organization or embodiment; vital essence, force or energy as distinct from matter."

Locke says, "Spirit is a substance, in which thinking, knowing, doubting, and a power of moving do subsist."

God is Spirit, then, and Spirit is life — "the animating principle of the universe" which underlies all manifestations of nature. Not that nature should be worshipped as Deity; it is *but one form of expression of a part* of God — the life or energy. This is "the power which is disclosed in every throb of the mighty rhythmic life of the universe," and in every pulsation and throb of this so-called physical being of man — the highest manifestation known. Thus it is the source from which all things animate are not only derived, but are continually sustained.

Physical scientists lead us back through all the gradations of matter to a First Cause, but they cannot define that First Cause. The spiritual cannot be apprehended by the material. So they reach the limit of their investigations, for they recognize only matter. But the universe is filled with vibratory

movement produced by this vital essence or power, and its thrill may be felt through our entire being. By its cognizance we may stimulate and increase its power, realizing it is the Spirit within us seeking expression.

When we say, God is Spirit, it embraces the statement, God is Principle, for this latter is defined as "Source or origin, fundamental substance or energy, primordial substance;" and Spirit is all this, and more. In the definition of Spirit we also find it to be "an intelligence conceived of apart from any physical organization or imbodiment." This intelligence is great universal Mind, the store-house of all wisdom from which the finite is continually drawing for supply, but if we receive, or obtain, we must come in humility, denying away all testimony of the senses, and shutting out all mortal beliefs. This infinite Mind, this divine Intelligence, is the basic principle, the great foundation stone upon which all that is true and good and eternal rests. In that Mind man exists as an idea. In that Mind dwell, also, the laws which are unchangeable and immutable; the laws of man's relation with the Infinite, or the Science of Being, and these laws, so long latent, are today being recognized as never before, and the Science of Being unfolded and demonstrated. Yet analysis of the nature of God is incomplete. It seems so limited to the intellectual plane. Spencer conceives of Him as "the infinite and eternal energy from which all things proceed," and many prominent scientists and scholars limit Him to a scientific abstraction. But to meet the requirements and longings of the depths of being, and satisfy the cravings of spiritual desire and aspiration, God must be known as an ever-present, loving Presence, the Substance which surrounds, enfolds and dwells within us, and in which "we live, move and have our being." This substance "wells up in ourselves under the form of consciousness." That d is Love, omnipotent and omnipresent, is the



dominant note of the Christ teaching. Through Jesus was the Fatherhood of God revealed.

We have glimpses of this conception of God struggling through the darkness, even in the time of Moses, who said, "Do ye thus requite the Lord, O foolish people, and unwise? is not He thy *Father* that hath bought thee?" And again in Malachi the universal Fatherhood of God is expressed in the text, "Have we not all one Father? hath not one God created us?" But Jesus demonstrated the thought, proving the relationship. Philips Brooks says, "To reassert the fatherhood and childhood as an unlost truth, and to re-establish its power as the central fact of life; to tell men that they were, and make them *actually be* the sons of God — that was the purpose of the coming of Jesus, and the shaping power of his life."

This great force, or power which has forever existed, this great life-principle manifest throughout the universe, this Infinite Mind, the inexhaustible reservoir of all that is, this controlling intelligence, this indwelling consciousness expressed by the two words, "I Am," is then our Father — a presence which is cognizable only to Spirit, for to flesh and blood it is not revealed. Closely affiliated then does man become to the great and mighty force which is ruler of all things, which is master of all conditions; the mighty Father, with whom all things are possible, the tender loving Father, who heals and comforts, and wipes away all tears; boundless in love, for He is Love; limitless in power and strength, for He is Power and Strength. Realizing in the depths of consciousness that we are *one with Him*, what a vista of possibilities opens up to us!

But it is a very shadowy conception most of us have of the relationship. As illustrative of the complete and perfect abandonment, we should know of all barriers our mentality so easily suggests as existing between God and us, I will give the following incident, which is recalled as I write: Several years ago

a dear little girl was visiting relatives with her mamma in a distant town, the papa remaining at home. One evening a sensational article was read aloud, prophesying that the world was to come to an end on a certain date, then near at hand. The children were greatly excited, talked of little else, though the grown-ups of course gave it no attention. The day on which it was to occur arrived, as did also the little girl's papa, and he was no sooner seated than she climbed into his lap, and his strong loving arms embraced her, while her head rested on his bosom, and her little hand sought his. Her expression was one of perfect content and peace. Smiling and happy she knew no more fear, and in the little diary she kept, she afterwards wrote, "I was rather afraid, and got in papa's arms, and then felt safe." Her faith was so strong in the father-love that she put no limitations to his power. She did not question or argue; she simply *knew* that love was hers, and in it she rested and trusted, though worlds should be destroyed.

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Oh, may I join the choir invisible  
Of those immortal dead who live again  
In minds made better by their presence; live  
In pulses stirred to generosity,  
In deeds of daring rectitude; in scorn  
For miserable aims that end with self;  
In thoughts sublime that pierce the night like stars,  
And in their mild persistence urge man's search  
To vaster issues.

—GEORGE ELLIOT.

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"It is not enough to shut out all discouraging, worrying, devitalizing thought, to control the pessimistic outbursts that poison the system, to cease speaking of our ailments, real or imaginary; we must get on to a new plane of thought. We must believe in happiness and health, not for others only, but for ourselves as well. If we live in this belief, if we think health and happiness, and talk them, we shall make them ours."

# Bible Lessons

BY LEO VIRGO.

## Lesson 12. March 23.

Temperance Lesson.—Ephesians 5:11-21.

GOLDEN TEXT—*Be not drunk with wine, wherein is excess.*—Eph. 5:18.

“Have no fellowship with the unfruitful works of darkness, but rather even reprove them.” Metaphysically, the “unfruitful works of darkness” are those but little understood phases of mental action which may be termed hypnotism, mesmerism, and even telepathy. They belong to the realm of blind forces which man must overcome and direct through the power of Spirit. They bear in the mental world a relation similar to electricity in the physical world.

When you know how to control them, and have acquired the power, they become good servants. But right here many metaphysicians are starting their experiments wrong. They are assuming that these mental forces are like electricity and outside of man, when the fact is that they are states of mind in the consciousness. If you are complete master of your emotions, passions and appetites, then it is safe for you to experiment with hypnotism and telepathy. But if you are weak at any point, or gross at any place in your character, look out. You will set a-going the sleeping animal in your body, and unless you are strong enough to master him he will master you.

When these mental forces assert themselves, we should “reprove them.” By turning the light of Christ upon them, their character will be quite apparent, if there is selfishness or lust or animal appetite at the base. The *reproving* is the denial in the name of Spirit of all that pertains to materiality in any part of the consciousness. “It is a shame to even speak of them.” Do not talk about ignorance and mortal error as reality. Do not give them the

formative power of your spoken word. A fine treatment for these subjective states of ignorance is to often mentally say to them, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

"Redeeming the time because the days are evil." Make good use of every moment, knowing that the present race thought, or degrees of mind, is filled with shortcomings. Do not let the foolishness of mortal thought lead you any farther in the way of error, but ask for and hourly seek the will of the Lord. "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Man craves exhilaration of Spirit, which alcohol temporarily gives, and drinks it in a vain effort to gain that permanent and eternal exhilaration which the Spirit alone imparts. It is a fact of Christian experience that a daily habit of prayer and thanksgiving unto the Lord finally leads to a state of exhilaration of the whole man similar to that produced by wine. On the day of Pentecost, the spiritually exhilarated disciples were thought to be "full of new wine." And this stimulant of the Spirit builds up the mind and body instead of tearing it down, and each day adds some new joy.

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### Lesson 13. March 30.

Easter Scripture Lesson—John 20:1-18.

GOLDEN TEXT—*Jesus said unto her, I am the resurrection and the life.*—John 11:25.

The Truth has three movements in the consciousness. The first is a perception of the absolute in its spiritual relation, the second is a concrete working out of the idea in the realm of the spiritual consciousness, and the third is the full rounded demonstration in the effect of that which is conceived in the absolute. Jesus in his life, as recorded in the gospels, passed through these three stages, and we can profit by studying the different phases of action as there recorded.

In this lesson the first two stages and a part of the

third is depicted. The Truth has been embodied in the consciousness and apparently crucified, dead and buried. Mary, representing the intelligence of the subconscious mind, is seeking in the tomb of materiality for that which under the law of spiritual progress is now well on the way to demonstration in form and shape. She stoops and looks into the tomb, which indicates the tendency of the mind to look beneath into material conditions for that which can only be found in Spirit. The linen clothes and the napkin which were left in the tomb represent the old states of consciousness which have not yet disappeared, but are useless. But all these and the furnishing of the tomb in its details are apparent to all those disciples who look out instead of in for the Christ. "For as yet they know not the Scriptures, that he must rise again from the dead." We have experiences in which all our high concepts of Truth seem to be lost in the darkness of material conditions, and we forget or lose sight of the testimony or law of God; that the word shall be fulfilled in the body. Every word of Truth that we have ever thought or spoken has its resurrection from this material obscurity, and finally comes forth in the light—we should not look for it anywhere else except in the bodily temple. This is the promise of all Scripture implanted in the progressive mind of man wherever found.

Our disciples or active faculties of the mind "go away again unto their homes." That is, they go back to old forms of manifestation in body, and lose hope of seeing higher and better conditions. The soul, Mary, is still seeking the higher concept, and it is this seeking soul within that sees the two angels in white, sitting one at the head and one at the feet where the body of Jesus had lain. These two angels are Will and Understanding, or in the realm of mental action, Affirmation and Denial. In every case where our Truth seems to be buried or lost to sight, we should realize what is the foundation in truth and affirm it in the mind and deny the opposite

entirely out of consciousness. When we have done this with earnestness and continuous sincerity, as indicated by the weeping search of Mary for Jesus, we shall finally recover the Truth and the light will shine on our way again. Then we will seem to hear the I AM saying, "I ascend unto my Father and your Father, and my God and your God."

### Lesson 1. April 6.

Saul of Tarsus Converted.—Acts 9:1-12.

GOLDEN TEXT — *Repent ye therefore, and be converted, that your sins may be blotted out.*—Acts 3:19.

Saul means *demanding*, and Paul, *little*. Metaphysically, we discern that Saul is typical of the will in its unregenerate state, and Paul that same will, obedient to the Higher Wisdom. Jerusalem means *city of peace*, and Damascus, *violence*. The human will is here depicted as in action adverse to the Spirit. Understanding (Stephen) has been slain, and the will is running riot in the consciousness. Through argument and disputation over religious questions, it has separated itself from the sphere of wisdom, and is going from the City of Peace to the City of Violence.

"But, suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" No matter how great the opposition to Spirit may seem, there is hope. It may be right at the point where there is the most active opposition the reaction will set in. Many a man has come to scoff and remained to pray. Again and again has Truth forced its unanswerable arguments upon the minds of those who were trying with all their might to oppose it, and turned them into its champions. A few years ago a minister and a Divine Scientist held a debate, lasting for a week, and it was decided in favor of the minister by the referees, yet inside of one year the minister was preaching Science. The Truth of his opponent's position forced itself upon him, and he

could not withstand it. So the "light out of heaven" is apt to illuminate the mind right at the point of greatest darkness. "Paul drew nigh unto Damascus."

"The voice out of heaven," which claimed to be Jesus, represents the spiritual identity of every man which cries out when the will takes possession of the body, and uses it in foolish ways. Saul was blind three days, and his eyes were opened by Ananias, meaning *denial*. It is generally taught and believed that Paul was illuminated by the Spirit all at once, but the mystic sees a meaning in these three days of darkness. It represents the three degrees of the mind through which every statement of Truth has to pass—perception, realization and demonstration. The Scriptures state that after this experience Paul went into the desert of Arabia, where he spent three years in meditation before he entered the public ministry. Truth does not take up its abode in the mind in any miraculous way, but is masticated, digested and assimilated in manner similar to the food we eat.

The central idea of this lesson is that the greatest sinner may become the greatest saint.

## Lesson 2. April 13.

Peter, Aeneas, and Dorcas.—Acts 9:32-43.

GOLDEN TEXT—*Jesus Christ maketh thee whole.*  
—Acts 9:34.

After Saul (the *will*) is converted to the Truth and becomes obedient to the heavenly vision of Divine Understanding, there is peace and growth in the church, or consciousness. Then true power is manifest; healing is done, both within and without.

"And it came to pass as Peter went throughout all parts he came down also to the saints, which dwelt at Lydda." There he found Æneas, who had been paralyzed eight years. Lydda means *pool*, and Æneas, *praiseworthy*. Peter is faith in the power of Spirit which has been quickened in us by the example .

of Jesus Christ. The mission of this *faith* is to renew the whole consciousness, of which the body is part. Thought is the oversoul of every bodily function, and through it, action or inaction is manifest. If there is a part of the consciousness which has not been exercised in thought, the bodily organ, of which it is the oversoul, will become paralyzed. Praising and thanksgiving and gratitude are natural to the normal consciousness. The Lydda pool is that centre of bodily action of which the liver is the focal point. If you are ungrateful, your liver will become torpid. Gratitude, praising and thanksgiving is a sure cure for liver complaint and all its related torpidities throughout the system. Great prayers are never troubled with torpid livers. When the liver is throwing its positive acid to every part of the system, the electric life of the body is generated in every cell and all forms of paralysis disappear.

Dorcas died at Joppa. Dorcas means *splendor*, and Joppa, *beautiful*. This means that the appreciation of the grandeur and splendor of life and all things had been neglected — "She was sick, and died." Sublimity is a legitimate quality of the mind, and needs activity. It gives the beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God's universe. Dorcas had belittled and contrasted her ideas to fit the material surroundings. She had spent her life making the external clothing of things, and rejecting the real. These half-truths are represented as "widows," who "stood by weeping and showing the coats and garments which Dorcas had made, while she was with them." Peter put them all forth and kneeled down and prayed; and turning to the body he said, "Tabitha, arise." "And she opened her eyes, and when she saw Peter she sat up." From this, we are instructed to deny away and put out of mind the beliefs in failures and lost opportunities. Grief puts wrinkles upon the face, and joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons earnestly and fearlessly expressed. God wants you to be beautiful and grand in every way.



## SERMON EXTRACTS.

[Jottings from a discourse by Charles Fillmore, before the Untiy Society of Kansas City.]

If you can worry until you build headache into your cranium, and indigestion into your stomach, you would do well to study the methods of Mr. Worry, and find out how it is he does his work so well. If fear in the mind will take away the appetite in a moment of time, by all means use your observation and try to know more about the dynamics of mind. We should be counted a silly people if we let the effect absorb our whole attention, and fail to examine the cause.

\* \* \*

So in this matter of reforms, let us begin at the right place. Clean the inside as well as the outside of the platter. Start right, go to headquarters.

\* \* \*

People say, What can a man do with the thoughts of his mind? He can do everything with them. They are under his absolute control. He can direct them. He can coerce them. He can hush them or crush them. He can dissolve them and put others in their place. There is no other spot in the universe where man has mastery. The dominion which is his by Divine right is over his own thoughts. When man apprehends this, and commences to exercise that dominion, he has begun to open the way to God, the only door to God—through mind and thought.

“Forgive us our debts as we *have* forgiven our debtors.” (*R. V.*) Jesus’ comments were, “How can you expect men to forgive your transgressions until you have first forgiven them their transgressions? This we find to be in harmony with a law of mind. That is, an idea must be dissolved before another can take its place. If you have in mind a thought that someone has wronged you, you cannot let in the cleansing power of the Spirit until you have dissolved and

cast out the idea of the mortal wrong. You may be wondering why you do not get spiritual illumination like others. What kind of thoughts is your mind filled with? Have you made room in your mind by forgiving your transgressors, or is it filled with thoughts of resentment against this one, and a feeling that you have been slighted by that one? Jesus recognized a right law of mind when he said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14.) In this is a statement of Science on any of its planes, physical or metaphysical. "Thoughts are things," and they occupy space. They are alive and *think themselves* after their kind. They bring forth fruit according to the seed planted by thought in the mind.

Tell me what kind of thoughts you are holding about yourself or your neighbor, and I will tell you what you will experience in health, finances, and family relations. Are you suspicious of your neighbor? How can the great love and trust of the Father find place when the room is occupied by *mis-trust*? "Try the power there is in trusting one another — there's magic in it — white magic." Are you accusing men of being thieves and highwaymen? With that thought generating its currents of fear and terror, and filling your whole consciousness with its darkness, where is there room for the Father's aura of protection? *Love* and *Trust* are dynamic. Build walls of vibratory substance out of Love. Send out invisible messengers of protection, better guards than policemen or detectives. Have you forgiven all the thieves and highwaymen, your thoughts or the thoughts and opinions of the world about their transgressions? Say to them, "I forgive your transgressions, and the Father will forgive mine."

\* \* \*

The question is not, "How guilty is that man?" but, how do I stand in the sight of the Father as

to my *ideas* about his guilt?" Reform yourself first. That means very much more to one in the understanding of mind and its laws than to the ordinary individual.

He who knows not himself wholly, but just his superficial, external personality, thinks he is reformed when he conforms to the moral and municipal law. He may be filled with self-righteousness and daily lift up his voice in prayer, thanking God that he is not as other men are, but he has not "forgiven men their transgressions." He looks upon every man not conforming to his standard of morality, religion or finances, as a transgressor, and thanks God for his supposed insight and perspicuity. But he is not at peace. There is something lacking. God does not talk to him "face to face," because the *mind*, where God and man meet, is darkened with the smoke of the belief that other men are sinners, and God is too pure to behold iniquity. So our first resolve in starting the reforms of the new year is that we will forgive *all* men their transgressions, that the Father may forgive us our transgressions.

\* \* \*

"All men" includes ourselves. *Forgive yourself.* Let the finger of denial erase every sin or "falling short" which you have charged to yourself. Say to that part of your being which is liable to "fall short," "Thy sins be forgiven thee—go and *sin* no more, lest a worse thing come upon thee." Then see to it that there is no further sin. Treat it as a *mental* transgression instead of a physical or moral deflection. Deny in *thought* the tendency to the error way, and hold yourself firmly to the Christ Spirit, which you divinely are. Part company forever with "accusing conscience." He is the friend and "whipper in" of sinners, and not those who have resolved to sin no more.

The "accusing conscience" is like pain, good for those who are transgressing the law, because it

calls them to righteousness, but pain and the fear of pain are no longer in association with one who has found God and His harmony. So the "old accuser" departs in the same way. He was good while you needed him, but now you have found the Real Good; bid the "accusing conscience" *bon voyage*.

\* \* \*

The real search of all people is to find God. They may think they are looking for other things, but will eventually admit that it was God they sought, especially after they have once felt His presence in their souls. This being true, our whole aim should be to make the place where we meet God so pure that we shall never mistake His voice nor be hidden from His face. This place we know is in the mind—the inmost recess of the soul—the kingdom of heaven within you."

\* \* \*

Do not meet God on the first of the year only, or every Sunday, but all the time. Abide in His presence. "I in thee and thou in me." Take God and His law into your business. Make the "Lord's Prayer" of practical use in settling your daily balances in the commercial world. What say you?

\* \* \*

"Shall I be in debt so long as I hold debts against others?" This we find to be the law of mind. A thought of debt will produce debt. So long as you believe in debt you will go into debt, and accumulate the burdens that follow that thought. Whoever has not forgiven all men what they owe him, stands liable himself to fall into debt. Shall you hand receipted bills to all who owe you? No, that would not be erasing the *idea of debt* from your mind. First, deny in mind that any man or woman owes you. If necessary, go over the names separately and forgive the idea of obligation you hold against them. It is opposed to Divine Law—the law of universal equilibrium.

In Spirit, there is no obligation. The true disciples have all things in common. Commence your liquidation of debts at the right place, where they exist as living, original, producing entities, and that is in *idea*. The world will never be free from the bondage of debt and interest until men go to their minds and erase the *ideas* that are generating *debt* and interest. If you forgive all your debtors, will they never pay you? Examine the law of mind and see. Analyze the idea of debt, and see if it does n't involve an idea of lack. Debt is a thought of absence with *lack* at both ends. You believe you *lack* what is owing you, and also that he who owes, *lacks*, or he would have *paid*, rather than have incurred the obligation. So there is *error* at both ends, and *nothing* in the middle. This being true, according to the law of mind, we should dissolve by denial every idea that another owes us, or that we owe anybody, and hold thoughts right the opposite—fill our minds with ideas of abundance.

We have abundance, and all have abundance. Such thoughts will more quickly bring to us that which is rightfully ours than any other. See abundance everywhere, and your debtors will find that coming to him to meet his payment, and the thought of fulness in your mind will bring to you its fruits. Then let the law work itself out. In this way the Father will forgive us our debts. The Father is the everywhere present Spirit, in which all that appears has rise. Governed by law, the love of God would see us always happy and abundantly provided for, but the wisdom of God demands that order and right relation exist in our minds before this shall be possible. So God is in a measure subject to His own inherent standard.

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“Each act is destined to be felt sooner or later by the individual from whom it went forth, either agreeably or painfully, according to the motive which prompted it.”

# Easter.

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*Speaker:* Is the resurrection a state of consciousness, or does it refer to a physical process?

*Congregation:* Like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in the newness of life. Knowing this, that our old man (our mortal consciousness which believed in error and limitation) is crucified with him, that the body (the seeming reality) of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6: 4-6.)

*Speaker:* It is then a resurrection from sin, or error?

*Congregation:* Yes, and if Christ be not raised, your faith is vain; ye are yet in your sins. (I. Cor. 15:17.)

*Speaker:* How can the resurrection of Christ save us from our sins?

*Congregation:* Likewise reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. (Rom. 6:11.) I protest by your rejoicing which I have in Jesus Christ our Lord, I die daily. (I. Cor. 15:31.) Know ye not that so many of us as are baptised into Jesus Christ are baptised unto his death. (Rom. 6: 3.) For as many of you as have been baptised into Christ have put on Christ. (Gal. 3: 27.) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (Gal. 2: 20.)

(34)        This precious lesson Jesus gave  
              In healing power divine,  
              Removes the thought of sin and death  
              From this glad heart of mine.

*Speaker:* Will the resurrection or awakening of the Christ consciousness affect our bodies?

*Congregation:* If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. (Rom. 8:11.)

*Speaker:* Has any one ever gained this tremendous victory—this resurrection from the dead?

*Congregation:* Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. (II. Tim. 2:8.) But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. (I. Cor. 15:20,21.)

*Speaker:* Is physical death necessary to the true resurrection?

*Congregation:* We shall not all sleep, but we shall all be changed. (I. Cor. 15:51.) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (I. Cor. 15:49.)

(2) God is Life, that Life surrounds me,  
In that Life I safely dwell,  
'Tis above, beneath, within me,  
Life is mine, and all is well.

*Speaker:* Does this resurrection into eternal life here and now pertain to the Spirit? Is it a resurrection of the soul after the mortal body has been laid away?

*Congregation:* Who shall change our *vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. 3:21.)

*Speaker:* When shall we be raised from the dead? Is it to be at some great resurrection day in the future?

*Congregation:* Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that *hear* shall live. (John 5:25.)

- (5) Rejoice with me! I've found the Life  
 The Master came to prove;  
 'Tis God in me and I in God —  
 Just resting in His love.

Oh, blest the Way, the Truth, the Life! Blest immortality!  
 Sing now my soul! Time's but a breath; we're in eternity.

*Speaker:* Where does this resurrecting power lie?  
 Is it in some man *outside*, or some man inside of I AM?

*Congregation:* I AM the resurrection, and the life:  
 he that believeth *in me*, though he were dead, yet  
 shall he live. (John 11:25.)

*Speaker:* Is this body resurrection to be accom-  
 plished at a future "second coming" of Jesus?

*Congregation:* Now made manifest by the appear-  
 ing of our Saviour Jesus Christ, who hath abolished  
 death, and hath brought life and immortality to light  
 through the gospel. (II. Tim. 1:10.)

- (19) Satisfaction full, complete,  
 Fills me with its fragrance sweet.  
 Health of body, peace of mind,  
 In the living Christ I find.

*Speaker:* And finally, beloved, shall we not all  
 greatly rejoice that the resurrection from the dead is  
 being now consummated in our midst? that we have  
 found the Truth and the Truth has set us free? that  
 the Son of God in us is even now saying:

*Congregation:* Fear not; I AM the first and the  
 last; I AM he that liveth, and was dead; and, behold,  
 I AM alive for evermore, Amen; and have the keys of  
 hell and of death. (Rev. 17:18.) I AM Alpha and  
 Omega, the beginning and the ending, which is,  
 which was, and which is to come, the Almighty.  
 (Rev. 1:8.)

- (77) Glory to God! hallelujahs we give,  
 Honor the Father who taught us to live;  
 One with Jehovah, His love we proclaim,  
 Let all our labors be sealed with His name.



## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF FEBRUARY 5TH.

Mrs. Umstot presided, her subject being, "Soul Fertilizers."

After singing, Mrs. Umstot gave these thoughts for the silence: "The oil of gladness anoints my head, and the joy of the Lord is my strength. My soul doth magnify the Lord. Divine Love enriches the soul and makes it fruitful in good works."

Mrs. Umstot read the following paper: "'Soul Fertilizers.' God, the great First Cause of all that is, always was, and ever will be—Perfection itself. Man, the expression or image of God-Principle, always was, and ever will be, the whole and perfect being that he now is—shape, or that which re-presents man, is not error, but a wise provision of nature, and is good in its place. So far, none of the factors mentioned can be improved upon, but we find a fourth factor entering into the problem of existence, which is capable of betterment. Soul, being that part of man which cognizes being, may be enlarged or become more and more, as it grows into fuller consciousness of its divine possibilities. In order that soul may multiply and replenish the earth, it must be cultivated and enriched. Intellect has an office to perform in this work of regeneration, for it is a useful tiller of the soil. It clears away the racial and ancestral rubbish, and thus prepares the way of the Lord. It is good as a forerunner, but in order that soul may be mellowed and made ready for the word of Truth, intellect must join hands with its twin sister—spiritual perception. These two great lights, which are the work of the fourth day of creation, were spoken into being by the One. God said, 'They were meant to work together, being the two halves of one whole,

so what God has joined together, let no man put asunder.

“In order to bring forth, or reproduce acceptably in the sight of the Lord, soul must be watered by the four heads of the river, which rises in the heaven but flows through and irrigates the earth. Intellect and spiritual perception are most valuable soul fertilizers, but understanding and the power to know must supplement them in order to manifest the Christ-consciousness. What is hidden in Being must be uncovered or brought to light. This evolutionary process is the province of soul, which has to work out its own salvation. All that lies between Being and the full consciousness of what is potential therein, belongs to the office of soul. Its business is to work out the great problem of existence, and in order to get the right answer it must bring to bear all the faculties in Being. In the main problem we find involved many minor ones, which confront us at every turn and demand an answer. We first work these problems in the silence of the soul, but we prove them out in the work-a-day world, there we find if they are solved according to Principle; if not, we have them to work over, as many of us can attest.

“We all know that in Being we are now whole and perfect, but what vitally concerns us is to bring this God-likeness or wholeness into visibility or actuality; to make it shine through the flesh, so that it may color our environments and reflect in better bodily conditions. The soul that is fertile in spiritual resources, knows the truth of Being, and has no difficulty in speaking into manifestation what it is in reality, for it recognizes the law and realizes that the conditions of growth must be kept.

“The soul or soil, must be made ready for the seed, or word of the Lord. After Paul has planted, Apollos must water with tears of joy and gladness. The Sun of Righteousness or spiritual perception must warm it into new life, and the dews of heaven lend moisture to the parched earth. The white refreshing waters of

chaste thinking must course through the mentality and fall in dews of healing upon the outer or shadow body, that the earth may rejoice."

Singing: "Sweet Bells of Heaven."

Mrs. Arnold: "We know that God is Spirit, and if we wish to be like God, we must let the Spirit express itself through us. Let it be expressed in a true, kindly, loving manner toward all with whom we come in contact."

Mrs. Pool: "One of the first lessons received in Truth was on the sower. We think of the sower going forth to sow, with no responsibility as to the kind of soil into which he puts the seed; but the sower or soul has a vast responsibility that it sows the right kind of seed or speaks the true word; for each soul is a magnet attracting to itself just what it thinks or speaks. Among the things I was taught in this first lesson was the efficacy of learning to forget, form the habit of forgetting all unpleasant, undesirable things. You will notice that on the street, in the cars, in every place where people meet, you hear them reciting to one another the unpleasant things that have come to them. This is so much a habit with many that the pleasant, joyous events are quite overlooked. Do not put forth so much effort just to remember the teaching, but make it become a part of you. When it is a part of you, you will feel that you have come out of darkness into the light. Unlike the sower, we must not only sow, but prepare the soil for the seed. Each soul must do all the work. There is a very practical side to this teaching. Theory is necessary, but it must lead to practice. There are some music teachers who think they can teach their pupils to play the piano by having them practice on a toneless instrument, or a table, so that the pupil will not have to listen to the inharmonious sounds which he, in his first efforts, would call forth from a correct instrument; but I think a pupil should learn right away to give out true sounds. We must practice our theory on ourselves, daily fertilize our

own souls by practicing the Truth in every detail. Remember only the pleasant things, and enrich the soil that when we plant the seed we may confidently expect at harvest time a hundred fold. The soul is both soil and fertilizer."

Dr. Kreuter: "Did not Jesus Christ send his disciples away to preach and to heal? It is my experience that it is necessary for the soul to do something in order to develop, and the more we do the more the soul grows. When the Truth came to me, I took just one soul, and in teaching that soul I found I was developing myself. Some feel it would be wasting time to teach only one, but I have seen very good results from working in this way. Fertilize your own soul by helping another. When a farmer fertilizes his soil, he is in a way selfish, as he expects better harvests because of his efforts; even so, by helping others, we know we shall grow ourselves. but in just this way the work develops. Bring the good news to others, tell them to forget their sick thoughts. May souls grow hungry for the Truth, for then they will receive it. Work, if you want to improve your farm or your soul. A farmer who does nothing to enrich his soil cannot expect a full harvest. Fertilize your souls that you may expect to reap thirty, sixty or a hundred fold."

Mrs. Marion: "We are the idea of God. Man is the perfect expression of the perfect creator. We never can be anything more or less than we are now, but we are not yet conscious of it. When we speak true words of ourselves, we are speaking for others as well, for we are all one. Those who know the Truth and live it, know its power, yet we often feel that the work does not grow as it should, still we know that it is like the leaven which a woman took and hid in three measures of meal till the whole was leavened. We will not be discouraged if we remember that it is the Father that worketh—we have only to speak the word. Let the light of divine love work through us. We are one with the Father. Life.

health, prosperity, everything is ours. There is but one Way, one Truth, and one Life. Jesus said, 'Follow thou me.' Let us follow the Christ, seeing only the good. Feel that every one loves you, and love the truth of your own being. It is only love that heals."

Mrs. Umstot asked that all should hold in the silence this thought: "I am one with Omnipotence. It fills and thrills me. It frees me from the mesmerism of the senses and makes me every whit whole."

Dr. Kayne: "Follow the Christ with clear perception, unveil mortal sense, see yourselves the perfect idea of God, and forsake what is not true. Divine Science reveals God. God is the Principle, science the road through which we go to arrive at an understanding of Principle. All is Mind, Spirit. In Spirit there is no evil, no hatred or anything that feels a want. Rest in this truth. The belief which men have had about themselves has caused all their trouble. Remove this belief and learn the truth about yourself. You are the idea of the one Mind which is God. If you are God's work, you need nothing added to or taken from your true being. Let this thought fertilize your souls. You are already perfect as God's handiwork, but the soul must learn this truth about itself. All disease is the external result of false beliefs. See that man is all right, take off the load of false beliefs. The shortest way to become righteous is to do righteously. Forsake error thoughts at once, cease from sin, and unveil the image and likeness of God within you. Divine Love supplies your every need. Divine Power rules you. You are now complete as the image of God, therefore rest in peace, the peace that passeth understanding."

Miss Prouty testified to the good both she and her mother had received during these meetings.

The healing service followed.

After the Doxology Mrs. Umstot gave the following closing affirmation: "My soul doth magnify

the Lord. He restoreth my soul and redeemeth my body to the uses of life."

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THE MEETING OF FEBRUARY 19TH.

Mrs. Yarnall led, her subject being, "Thanksgiving *vs.* Complaining."

Thought for the silence: "I will to give thanks under all circumstances."

After the silence Miss Irene Briggs sang a solo, which she rendered very sweetly.

Mrs. Yarnall read the following paper: "Thanksgiving *vs.* Complaining. We who have been studying the power of words are unfolding day by day to the greater and greater realization of the wonderful and inexorable law of cause and effect; and we are learning more and more the value of true words, which we know have to come forth from true thinking. We find there is a right way by which we may produce right and satisfactory conditions, and we find that man in mortal error has invented a wrong way, which he thinks is right. As Solomon said, 'There is a way that seemeth right to man, but the ends thereof are the ways of death.' How often have we seen this proverb verified. When we allow ourselves to dwell in thought and word upon the inharmonies of the earth life we find the inharmonies multiply. Our complainings attract corresponding influence, and we find that to fellowship with adversity in any degree is to make it manifest. Our thoughts come forth in words, and the 'fruit of the lips' accords with the character of our words.

"To speak of our trials and call them crosses is to invite other, and perhaps greater, trials. We set the negative forces to work by so doing, thereby attracting disaster; then by our own complainings we attract more of the same quality. We do not wish to prolong our remarks on the negative side of our subject more than to give a mere hint of what we lose by following the error side. We want to see what can be gained by thanksgiving in place of com-

plaining. We want to hear what cheerful words and thoughts will do to lighten our (so-called) burdens. Most of us know that a grumbling, complaining individual sheds no cheerful influence on those about him, and the one who fancies the poor house his destination radiates discouragement, fear and melancholy; while the one who sees something to be thankful for daily, gets the very cream of life, besides radiating cheer and courage that help to lift desponding ones into a helpful energy that sets the law of prosperity into action.

“ We should not forget that we make a magnet of ourselves to attract whatever corresponds with our habitual state of mind. Thus the cheerful, grateful soul that appreciates the omnipresent bounty, health, strength, and freedom, and acknowledging it with praise and thanksgiving, is attracting more of the good things that minister to our profit and pleasure on this plane of existence. It is *here* and *now* that we are to concern ourselves about; it is always now and always will be; yesterday is not, and tomorrow is unborn, and when born it will be *now*.

“ The worry and forebodings about what *might be* is a fruitful source of discomfort and even disease. The soul that is perpetually in a state of anxiety, dread and apprehension cannot realize what the kingdom of heaven *within* means. It is the mortal, carnal self that indulges such fancies, and we are proving daily that carnal ways lead to death, as it is written. All complaints and morbid anticipations must give place to confidence in the divine love that makes the heaven within. Ella Wheeler Wilcox has said in one of her pithy poems, ‘Heaven is a realm by loving souls created, and hell was fashioned by the hearts that hated.’ It is the loving souls that find both profit and pleasure in thanksgiving, and the loving souls that find the heaven within radiating a corresponding influence, as the rose sheds its perfume.”

Mrs. Militz: “ He that would see good daily, let him refrain from speaking evil. We know that God,

Divine Mind, is the Principle back of all that is. I have seen that for us to be consistent with principle, we must have no recognition of evil in thought, speech or action. 'Thou shalt not bear false witness against thy neighbor,' or, you shall not bear witness to the faults of your neighbor. Our eyes are too pure to see the faults in others. Let us not bear witness of our own faults to ourselves. Seeing only the divine in each one, we shall have nothing of which to complain. I have passed through many stages that others are now going through, and there was a time when I thought the best way to help others was to tell them of their faults, but then I knew evil. Now I find the best way to show others their shortcomings is to point out to them their true side. As we teach them the truth about themselves, the errors will vanish as darkness before light. All are honest and trying to live true lives, so if we see error in others, just think it is only their childish self which makes mistakes; they will come to themselves, and make their true selves master. Insist in believing only that which is praiseworthy, and all the rest will fall away, for it never had any real existence. Cultivate the virtues in others, ignore their vices, and we shall become conscious only of the presence of the good."

Dr. Kayne: "We are exhorted to pray without ceasing, and in every thing to give thanks. This seems hard, but it does n't mean to give thanks or rejoice over everything we see; still there is no use in murmuring and complaining. We are dealing with the divine pharmacy of God, and we should rejoice. We do thank God that we know something we can give to others which will not hurt them in any case. The faculties of being cannot deliver any sensation of pain. Resist the feeling that falsely reports pain; do not name it or make friends with it. Do not be disturbed when disappointment comes, or when the one thing that seems possible at the time is just to wait. Many times what seemed a disap-



pointment is only a means through which a greater blessing comes to us. Wait patiently, and in due time your own will come to you. It pays to give thanks, and to pray without ceasing, for when we are giving thanks we not only cannot complain, but are gaining a realization of our real needs."

Lack of space forbids the report of the good remarks of others who spoke on the subject.

Mrs. Yarnall gave as the parting affirmation, "My soul doth magnify the Lord."

—MRS. S. L. WELD, Sec'y.

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Right thinking is the foundation of right living. To live the highest life of which we, as human beings, are capable, we must firmly believe, and live up to our belief, that we can, should, and must resolutely master our thoughts as well as our actions; and that we must control the mental pictures in which we indulge as much as the words that issue from our lips. As a man "thinketh in his heart, so is he." Thoughts generate feeling. When discouraged and depressed, lift up your chest, take an attitude of courage, and speak these words several times, slowly and earnestly, "faith, hope, courage." When sensitive over ill-treatment, take the correct physical attitude and say several times, slowly and earnestly, "love, patience, forgiveness," and see if you don't feel better.—H. F. WESTFORD.

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"Good impulses are God-given. All that aspires and looks up bears the stamp of the Omnipotent. The good in us, so far as it goes, is Omnipotence, for good wherever manifested, is God and life. All else is death."

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"Shakespeare beats triumphal marches, not for successful persons alone, but also for the conquered and the slain."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

March 20th to April 20th.

I am the temple of the Living God.

## Noon Thought.

(Held daily at 12 M.)

I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

## AN EASTER CHIME.

THOMASINE A. WETMORE.

Christ is risen! Christ is risen!  
 Blessed Savior, Love divine.  
 Christ is risen! Christ is risen!  
 In your heart, yea, too, in mine.

Christ is risen! Christ is risen!  
 Now unto his Father's throne.  
 Christ is risen! Christ is risen!  
 In all hearts, as in our own!

Christ is risen! Christ is risen!  
 Sacred Lily, harmless Dove.  
 Christ is risen! Christ is risen!  
 Holy Grail, undying Love.

Christ is risen! Christ is risen!  
 Sons of men, with him ye rise.  
 Christ is risen! Christ is risen!  
 Up to the unfading skies.

I am Immanuel by name. The Spirit of Truth has written it upon my forehead, for God is revealed through me. Therefore upon me resteth the spirit of wisdom; the spirit of understanding; the spirit of counsel, of might, and of knowledge.

— HANNAH MORE KOHAUS.

# ANSWERS TO QUESTIONS

BY JENNIE H. CROFT.

Is the soul capable of attaining perfection without the aid of intelligence? In the case of weak-minded or demented people, how does the soul reach perfection? — MRS. K. S.

Each soul possesses intelligence as an inherent quality, hence the soul cannot attain perfection without intelligence. Even in the case of those who are termed demented, or of weak mind, we believe that intelligence abides in the soul, but the brain, the vehicle or instrument of the conscious mind, is in an abnormal condition, and intelligence is denied expression. As time is not a factor in the unfoldment of the soul, when such an individual is released from such abnormality, be it in this phase of life or in another, then the opportunity is at hand for the attainment of perfection by the building of new brain cells until there is a perfect vehicle for the expression of perfect intelligence.

I am not able to realize God as "Principle"—it seems so cold and far-away. How can one realize as Father, Principle, or Law? — MRS. W.

In mathematics we have the principle, or rule, by which the problem is worked out, and the correct solution obtained. It is the law which governs the calculation, and the spirit or substance of this principle or law permeates the problem in all its divisions. Looking upon God in this light, we find the universe, and man as the epitome of the universe, permeated by this great principle or law of Life which we call God. As this law is beneficial in its workings, we also call it Love. Thus you see we have *right within us* God or Love, which makes Him so much nearer and dearer than an external God.

"Nearer is He than breathing,  
Closer than hands or feet."

There is nothing "cold or far-away" in this indwelling God, which, like the air we breathe, is

within and without, above and below, and all around us—our All in All.

Will you kindly explain the 23d Psalm? It is so beautiful to me. I would like to read someone else's idea—what and how they explain it, and how it is revealed to them.—MRS. R. G. L.

In our interpretation of the Bible we remove the character, the incidents and the teachings from the realm of the externals to that of the individual consciousness. Reading the 23d Psalm in this light we find the Lord to be the Spirit of Truth, the Christ, indwelling in the soul of man, which supplies all good unto us, (1) and like a shepherd caring for his sheep, looks to it that we experience no lack of thoughts pure, good, true and lovely. (2) Through the Christ we rest in the abundance of sure supply (green pastures), and are led in ways of pleasantness and all our paths are peace (the still waters). (3) The soul or mind is restored, or made new again, by the right thoughts which we entertain, and through right thinking we progress to right living by the power for which the name Jesus Christ stands. (4) Old erroneous thoughts and beliefs in taking their departure may leave a shadow for a time, but we know it is not a reality, only a shadow, and we fear not, for the word of Truth in our hearts sustains and comforts us. (5) Should adverse thoughts assail us they find no lodgment in our hearts, for we are filled (fed) with the Truth, consecrated (anointed) to the service of Truth, and our realization of the indwelling wisdom, love, power, life, fills us to overflowing with joy and gladness. (6) With this realization we *know* that all good is ours now and always.

When you speak of holding a thought, do you mean to continue to repeat it as if talking to yourself, or think, or try to hold it in the mind without speaking it? — F. Mc.

Both, if you are where you can speak aloud. The best results are obtained by having a certain place to which you can retire, and sitting in the same chair at the same hour each day, concentrate your

mind upon the thought or statement you wish to hold for the accomplishment of your desire. First, silently take it up word by word, and seek the inner meaning of each word; then take it as a whole, and dwell upon its meaning. Next, speak it aloud at least three times, slowly, after which again silently repeat it with a realizing sense that your word has gone forth with power, and that which you desire is *now* yours — and give thanks.

On page 372 in December number of UNITY these words occur: "We believe it takes body, soul and spirit to make the complete God-man." Again, later on, "Man is the temple of God, and we are to help Him to make that temple holy or whole." This sounds like the teaching of Paul, "Ye are the temple of God," but my Christian Science friends say this is pantheism. I would like to know how to answer them. If I quote St. Paul to them, they say Paul had no reference to the body—he referred to the real man and not to the body.

— INQUIRER.

The visible fleshy form is not all of the body, but merely the outer crust. There is a radiant body, of which the flesh is the less active particles, but is all included in the *temple*, and every Christian Scientist admits this by his expectation of bodily healing through mind treatments. It is power over the body that we are all seeking through manipulation of thoughts in the mind. Jesus said, "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body." (John 2:19, 22.) When he was raised from the dead, his disciples remembered that he said this and believed. Wasn't it his body that was crucified, and raised from the dead? Paul says, "Even we ourselves groan within ourselves, waiting for our adoption, *to wit*, the *redemption of our body*." (Romans 8:23.) Again in Romans 8:11, Paul says, "But if the Spirit of him that raised up Jesus from the dead, dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your *mortal bodies* through his Spirit that dwelleth in you." Again I. Cor. 6:19, "Know ye not that your body is a temple of the Holy Ghost?" Then the **whole**

matter is summed up, and the question fully answered in I. Thes. 5:23, "And the God of peace himself sanctify you wholly; and may your *spirit and soul and body be preserved entire* without blame at the coming of our Lord Jesus Christ." Yet flesh and blood cannot enter the kingdom of heaven. It is not this present *form* of body that is to enter the heavenly state, because it is under the limitation of the carnal mind, which causes it to be subject to material laws, which include corruption. Through the quickening of the Spirit, and the application in thought of right understanding, the life and substance which enter into these mortal bodies will be redeemed, and a new, radiant, glorified body formed after the Divine Image. This process is constantly going on in the bodies of those who are in the understanding of the Truth of Being, and it may be intensified by careful adherence in thought and act to spiritual ideas. It is not necessary to deny the body as a whole in order to resurrect it; it is only necessary to deny its mortal limitations. Then affirm for it the radiant freedom of Spirit, and you have fulfilled the law of redemption.

— C. F.

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AS EASY TO SMILE AS TO FROWN.

FELIX G. PRYME.

When Life has a notion of treating us wrong,  
 Or we fancy, at least, this is so,  
 When we notice the discord that sounds in its song,  
 And we hear it wherever we go,  
 Why, then, there's a maxim that we may apply,  
 And by it our troubles may drown:  
 It's as easy to laugh as to weep or to sigh,  
 And as easy to smile as to frown.

If the day has a way of weeping a bit,  
 What matter, what matter to you?  
 Tomorrow the specter of tempest will flit,  
 The skies will be cheery and blue;  
 So, though the world move in a devious way,  
 Look upward and onward, not down,  
 For care writes his record in wrinkles and gray —  
 It's as easy to smile as to frown.

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

This moment give God your heart! This world is but a series of lessons. You are loftier than the mountains. You are deeper than the ocean. You are more wonderful than the stars; after their last rays shall have passed through ether, the light and warmth of your intelligence and your love shall strengthen and bless the universe. Fearlessly take the electric currents of thought and turn them whithersoever your God directs. Do not dare to pause, but let them play like the lightnings under a motor-car, not to destroy but to heal, to construct and to move humanity toward its destination. Would you have instant perception of the way and the only right way to lead a sublime life? Then awake, and listen to the still, small voice. With you let there be no confused thinking, no mental starvation, no fearing, no doubting, no going to sleep. No, it is listen! listen! listen! and still listen! listen! listen! and forever listen! listen! listen! Seek for the Light though you seem to enter the valley of the shadow of death to find it. Remember it is but a shadow, and shadow is proof of light. Ask and you shall receive. Then turn your mighty God-given powers loose, and surely you must conquer.

— BLANCHE BELMONT LERCH.

A Man and his Shadow went forth into the field to sow, and to all the other Shadows in that Field it appeared that the Shadow sowed the Grain and afterwards reaped the Harvest; for they had as yet only the Shadow vision. But on a certain day one of the Shadows turned from his sowing and faced the Sun, and turning thus he beheld the Man. Henceforth for him there was no more a Shadow, for he beheld only the Man. So we, turning toward the Son, recognize the Man (God), who is and ever will be the Sower and the Reaper of the Harvest.

— MRS. G. B. ADAMS.



MAN A MENTAL  
TRAVELER.

The almost universal desire to travel and investigate all the works and corners of the earth, which is so predominant a characteristic of the natural man, is an inherent tendency derived from primal man. As men emigrate physically from one country to another, or from one state of the Union to another, so on the higher plane of consciousness they can emigrate mentally from state to state, providing they only know the way; or man may wander off into strange and unknown states of consciousness, with no fixed limit as to his journey. This nomadic nature of primal man caused him to become a mental wanderer. He formerly lived at home in the ancestral mansion, his Father's house, but being disobedient to the voice of wisdom, he wandered off into the boundless universe of mind, and became an outcast.

This innate love for personal experience leads him out from the life-center on a tour of investigation into the external degrees of consciousness, and he finds himself in a far country feeding swine for a livelihood, living (though asleep) in the flesh dream of existence; his spiritual faculties lying dormant, a pilgrim and a stranger.

Properly speaking, it cannot be said that man lives while in this state of consciousness. To really live, he must understand what life is, and know how to defend or retain possession of his inheritance. We only exist or function here on the strength of our inherent constitution. The allotted three score and ten years of flesh life is but a breath in the circle of eternity.

Paul, speaking of them who through faith glimpsed his revelation of man's condition, says, "They confessed that they were strangers and pilgrims on earth, or they that say such things declare plainly that they seek a country, and truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now

they desire a better country, that is, a heavenly. wherefore God is not ashamed to be called their God. for He hath prepared for them a city."

The grand and imperishable truths that made up man's environment at home have dwindled to mere perishable symbols here, though could he but read the hieroglyphics of nature — trees, rocks, mountains, and boundless seas — these might serve as a way-mark to guide him back to original Truth, his Father's house. To begin our homeward journey it is very essential for us to know something about the metaphysical laws that govern man's migratory life. The most important one of these laws, re-discovered in recent years and brought into successful operation, is the law of denials and affirmations. This two-handed sword constitutes the principal part of the pilgrim's equipment. Denial is the staff with which he wards off his foes, and affirmation is the hidden manna that feeds, strengthens and leads him into the interior states of the One Mind.

There should be a constant and consistent use made of this great life law. We should deny the reality of all that beclouds, or that is contrary to good, and keep all the vacuums filled with affirmations of the reality of all that is eternal and good. By our denials we uncover the hidden phantoms of darkness, and the light from our affirmations is annihilation to them. Denials clear the mental atmosphere for the indwelling of faith, and affirmations feed and strengthen faith, while it proceeds hour by hour to fill the "aching voids" of life with the eternal substance of all good.

Consistency means that we should look upon temptations as golden opportunities through which to test the honesty of our denials and affirmations. There is of little profit to spend hours of precious time denying evil and affirming good, if we succumb to every temptation that may beset us. Remember, defeat by temptation leads to degeneration, while victory leads to exaltation. — THOS. McDONALD.

## HEALING DEPARTMENT.

BY THE EDITOR.

I am troubled with superfluous hair; how shall I get rid of it?

— A SUBSCRIBER.

Hair represents reserve strength, or strength in a state of repose. It can be vibrated onto the higher plane of manifestation through activity, and disappear in its physical aspect. This is done through understanding and application of mental dynamics. Say to the stored-up strength on your face: "You are now free from every material limitation; the swift energy of the Spirit vibrates you into free energy." Continue this treatment until the superfluous hair disappears.

Will you please tell me what is the correspondence to malaria, and what word of Truth shall I use to cure it? — M. M. S.

The root cause of malaria is inertia, that is, laziness. The remedy is to increase the activity of both mind and body. This is done through denials and affirmations. Some people take a purgative, which is a temporary denial. We find that Truth does the work *effectually*. Give yourself this treatment every day, especially in the morning when you awake: "I am not mentally lazy, nor ignorant, nor under any mental laws of material inertia. I am Spirit, and the swift energy of the Spirit fills and thrills every function and every organ of my body."

Please tell me what is the correspondence to blackheads, pimples and boils? — A. S.

Primarily, impure thoughts, which some people allow to express themselves in uncleanness. The remedy is: Drill yourself in holding in mind the highest and purest ideas you can conceive. Next, take a bath every morning, pound your liver, expand your lungs, and exercise yourself generally. Let your faith express itself in acts; be pure in thought and body, and clean in your whole attire.

I am a slave to the tobacco habit. Will you give me a thought to overcome this habit? — F. Mc.

Say to yourself: "I am Spirit; I have dominion and power; I am mind, and I am master of matter. I control every appetite in this temple; I deny the craving for material stimulant which expresses itself in the desire for tobacco. The substance of the infinite God satisfies me, and fulfills every desire of this consciousness."

Please publish in your magazine, UNITY, a word formula for goitre? — MRS. C. S.

"My mind is no longer crystallized in the belief that matter is a solid substance; I know that all that appears is radiant energy. All the fluids in this body are free, and flow free, when I let go the grip of my material mind. I now, in the name of Jesus Christ, fully set free all thoughts in bondage to matter or material conditions. Every gland, every cell, and every blood-vessel now lets flow freely the life of infinite Spirit. There is no congestion anywhere." While giving this treatment place your right hand on the goitre.

What is the cause of and cure for insomnia? — E. C.

There may be many causes for insomnia; for instance, worry, anxiety, anger, revenge, disappointment, ambition. Any state of mind that causes continuous and irregular thought currents will produce insomnia. The remedy is mental harmony, which will work out in a balanced circulation, and a knitting up of the raveled sleeve of care. Center your attention about where you locate your heart, and say: "I now am at peace with all the world; the spirit of love in me sends forth its words of harmony, forgiveness, and steady, poised power to everybody and everything. There is no enmity in my love; I forgive everybody, every wrong, and ask to be forgiven in return. Infinite Love fulfills her will in me, through Jesus Christ."



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Practical Christianity.

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CHARLES FILLMORE (LEO VIRGO,) } Editors.  
MYRTLE FILLMORE, }

JENNIE H. CROFT, Associate Editor.

CHAS. E. PRATHER, Business Manager.

## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

The Circle of Divine Ministry in Brooklyn, N. Y., has opened its rooms at 226 A Madison St., where all Truth seekers and investigators will be welcomed.

*The New Church Independent*, a progressive, advanced thought, Swedenborgian magazine, edited by W. S. & G. B. Weller, Chicago, has suspended publication with the closing number of its 49th year.

If you *must* send stamps in remitting, please send us ONE CENT stamps. When amount is a dollar or over send us money or express order.

Henry Harrison Brown's bright journal of affirmations, *Now*, will be changed into a magazine beginning with the April number. Its subscription price is \$1.00, or with UNITY \$1.50.

E. P. C. Webster has recently changed his address from Marysville, Kansas, to Los Angeles, Cal., where he will continue the work of teaching and healing. Mr. Webster is himself a wonderful example of the power of Truth to heal disease.

Edward E. Beals has recently opened a "Higher Life" book depot at 7 Batavia Street, Boston, Mass., where Unity books and publications may be secured or ordered at regular rates. Unity literature is also on sale at The Metaphysical Club, 200 Clarendon Street.

## ST. VALENTINE'S SOCIAL AT UNITY ROOMS.

REPORTED BY S. E. G.

The Unity Society of Practical Christianity cracked a joke last month, a Valentine party. It would seem as if the world wore its broadest grin on that occasion. Now, let not the reader jump at the conclusion that Unity, whether silent or otherwise, assumes to be the whole world, but rather that it represents the world, on its better side, perhaps, although we are only getting there like other people.

The rooms were well filled with jovial folks, and Charles Fillmore took the chair and kept it—he doesn't believe in work, you know, so he just sat still and—and joked. Here is one of his questions: "Why do married men live longer than single men?" He answered it thus: "They don't, it only seems longer." It looks as though the joke is on the bachelors. They should all want to live longer, and this is a good way to make it seem so, at least.

The social was a success in every way, principally in excess of good will. (Query: Do we realize what is contained in these two words, "good will"?) One feature of the entertainment was very interesting, and that is where Mr. Fillmore's joke came in. Questions galore were written on slips of paper, and deposited in a basket. Each question had its corresponding number, and these numbers were passed around. When a question was read the holder of its number would answer it, or refer it back to its author for solution. For example: "How old are you?" might bring forth the reply, "I am without beginning or end." Or, "How many are there here?" "Only One," etc. Some were wise and some were foolish, these questions and answers, as befits an all-round affair.

Old Val had been snoopin' 'round taking an observation, and certain quibs were read which made lots of fun. One was a "take-off" on Silent Unity, wherein, on a certain occasion the silence was of a doubtful character. The other was an observation of the entire Fillmore family wherein the grandmother was the youngest of them all. Everybody received some kind of a valentine through the local post-office, which was ably conducted by Mrs. H. V. Bulkeley.

Solos were sung by Miss Verda Shellberg, who has a sweet voice and who is going to make a success in the musical world.

Toward the close of the evening the following poem, written for the occasion by Sarah Elizabeth Griswold, was read:

## TRUTH'S VALENTINE.

Now may this place be consecrate  
To everything that's good and true;  
May thoughts of wisdom congregate,  
Redeem the old, proclaim the new.

For thoughts are things of noble birth,  
Or born of consciousness untrue;  
With power to sting, and power to bless,  
With power the whole world to renew.

'Tis such a great and noble deed  
To banish every thought untrue,  
To help a soul in time of need  
Pass from the old into the new.

Let all within this place unite  
To see the good, believe the true;  
With hearts of love and deeds of right  
Redeem the old, proclaim the new.

All then joined in singing, "God be with you till we meet again," which closed the exercises of the evening, with everybody feeling an abundance of good will for everybody and everything.

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Prof. Knox, of Seattle, held the graduating exercises of the Mental Science class, which he has been instructing in Kansas City, at Arlington Hall, Sunday evening, February 16th, before a full house. The class numbered fifteen, and the following papers were read: Emma Solomom, "As a Man Thinketh, So Is He;" Joseph Schroll, "Life;" Willa Carriker, "Mind;" R. E. Brown, "Harmony;" J. L. Fulkerson, "Success;" T. D. Martin, "Peace;" Dr. N. J. Carriker, "Possibilities of Man;" Horatio C. Houlton, "Ideality;" Carl Gleeser, "New Thought;" Elizabeth F. Bushey, "Accumulation;" W. H. Bennington, "Business." J. M. Katzmaier delivered an address on "Mental Science," and Mary C. Dixon and Miss Lena May Knox gave recitations. The work of these students was uniformly excellent, was the verdict of all good judges. They were not all raw recruits, however, which may account for their strong presentation of the subject. They all showed their Mental Science training in one respect, they never referred to God, Christ or Spirit.

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We do not print commercial advertisements in UNITY or WEE WISDOM because we wish to devote all the space to spiritual ideas. We represent a certain phase of thought, and it is our whole aim to *concentrate* every ray of force and intelligence that we possibly can upon that thought. It is the *focussing* of sun rays that starts the blaze. We are starting a blaze, and we find that when we exclude every material thought and throw nothing but spiritual ideas to the centre that it glows with great intensity.

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*The Nautilus*, published by Elizabeth Towne, Holyoke, Mass., has been enlarged to eight pages. A marked improvement is noticeable in the subject matter also. Fifty cents per year.

Many of our friends are concerned about the seeming oppression by the post-office department in denying a number of reform journals the second-class mailing privilege, and they think that we are in danger of being held up in like manner. There is no cause for alarm. We mail between eight and nine thousand magazines every month, and there has never been any objection raised by the postal authorities in any way. We have never been asked to submit our mailing lists, nor furnish proofs of regular subscribers—in fact, there has been no fault found whatever with our publications by the department. The journals that have been held up claim that it is because they are advocating a doctrine that the conservative government officials oppose. We do not believe this. We are as radical in our line of thought as any journal published, and we have been left perfectly free to express our views. We have a very intimate friend connected with the post-office department at Washington, who writes us that the officials there have undertaken to stop the use of the second-class mailing privilege by those who are publishing periodicals for the exclusive advertising of themselves and their wares. They try not to be partial, but aim to put equal footing the medical specialists with his cure-all patents and the mental specialist with his wide-open vibrations. This seems fair and right, and we hope to see through it a legitimate, metaphysical literature finally established.

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The March WEE WISDOM is a fine number. There are twenty large pages of reading matter without a line of advertising. Among the good things are: "White: An Easter Thought," by Anita Tureman; "Easter Fashions," a poem, by the editor; "Lifting Up," a story by Aunt Seg; Pillow Verses; "An Easter Epic," illustrated poem, by the Editor; "The Autobiography of a Nickel," by Mrs. G. Nason; Easter Recitation for five Wee Wisdoms, by the Editor; The Monthly Words; A Special Letter from Uncle John, and several columns of letters from the little ones. Bible Lessons, by Harriet H. Rix; Ye Editor's Sanctum; "Be Braver Than March," poem by Mary B. de Witt; "A Valentine to the Wee Wisdoms," by Mrs. A. L. d'Isay; "Easter Morning," with music, by Sarah E. Griswold. This number also contains a portrait of our business manager, Mr. Charles E. Prather. WEE WISDOM is but 50 cents per year. UNITY and WEE WISDOM combined, \$1.25 per year. Beginning with the new volume in August, the price of WEE WISDOM will undoubtedly be raised to \$1.00 per year.

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I am having wonderful realizations of the power of Spirit in absent healing—so great that I feel that I cannot fail. Florence C. Gilbert, 1094 Dawson St., New York City.

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Any \$1.00 metaphysical journal and UNITY one year for \$1.50



*The Review of Reviews* for March has an illustrated article by Paul Tyner on "The Metaphysical Movement." It is chiefly historical, with a touch here and there of criticism or commendation. Of the work in Kansas City, he says:

"Kansas City ranks a good second to Chicago as a center of metaphysical thought and interest. Here, too, the movement has developed distinct phases. Charles and Myrtle Fillmore, as editors of the monthly magazine *UNITY*, and secretaries of the Circle of Silent Unity, are in direct touch with some twenty thousand members in the United States and Canada. Healing — not simply the curing of physical disorders, but that larger gospel of health that includes the comforting of the afflicted and the binding up of the broken-hearted — is their one aim and teaching. 'Practical Christianity' is the name they have chosen to work under. Like the 'Divine Scientists' of St. Louis, San Francisco, and Denver, the Fillmore following tends to regard the metaphysics as a new religion, peculiarly divine, and distinctly theological in character. Accordingly, they are inclined to flock apart, after the manner of sects, old and new. Mr. A. P. Barton, and Mrs. Josephine Barton, editors of *The Life*, in Kansas City, represent another phase of the movement, not lacking a strong theological tincture, but liberal-minded in their ideas and tempering religion with common sense."

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We print each month for use in our local Sunday School in Kansas City several hundred folders containing the International Bible Lesson text. It occurs to us that there are other schools that might need such slips. If there are, we could print additional copies at slight cost. It might be that we could expand this into a Practical Christianity Lesson Leaf, if there was sufficient demand for it. Let us hear from you.

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A friend writes of the article which appeared in the January number of *UNITY* entitled, "How to Attain Your Good,"—"That's the best medicine I've taken in all my experience from publications flinging the 'New Thought' to the four corners of the earth. I can take such medicine right along, and the more the better. My! its good. Well, let there be fearlessness, heroism and boldness, and that's what we need in this, the day of judgment, in declaring the Truth, the whole Truth, and nothing but the Truth. Truth is Good, God is Good, and Good is God. That's my sum and substance."

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Have you a copy of "Lessons on the Philosophy of Life," by Lucie G. Beckham, you will sell? If so, write us; we desire to secure a copy.

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We call your special attention to the "club combinations" on books of our publication, mentioned in another column.

## REVIEWS OF NEW BOOKS.

J. H. C.

All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.

**THE SHRINE OF SILENCE, A BOOK OF MEDITATIONS,** by  
Henry Frank.

This book of short meditations has as its central idea the supremacy and exaltation of *Man*. It is a powerful uplift to the one who takes the thoughts given into the silence and concentrates his attention upon them. The author is pastor of the Metropolitan Independent church of New York City, founded to inculcate the following propositions:

1. To expound the principles of a rational and scientific religion.
2. To search for the underlying principles of harmony in all religions and creeds, and free the mind from traditional bondage.
3. To teach Ideal Philosophy and the New Metaphysics.
4. To study the Science of Being and cultivate the uses of the soul faculties in the practical relations of life.
5. To strive for the amelioration of society through the exaltation of the Individual.

The book is beautifully gotten up, colored initial letters with unique embellishments, and with wide margins. It is a cloth bound book of 273 pages; price, \$1.50. Published by the Abbey Press, 114 Fifth ave, New York City.

**STUDIES IN SPIRITUAL HARMONY,** by Ione.

This book comprises a course of seven studies or lessons, which in a bright, conversational manner, teaches some beautiful truths, and, while not always perfectly scientific, still one feels the loving heart of the author as she strives to uplift her students to a plane of higher thought and living. Bound in red and gold; author's portrait as frontispiece. 134 pages; price, \$1.00. Grace M. Brown, Box 446, Denver, Colo.

**DOMINION AND POWER, STUDIES IN SPIRITUAL SCIENCE,**  
by Charles Brodie Patterson.

This book is written with the evident purpose of throwing light upon the pathway of life, and covers a wide range of metaphysical subjects. In each of the 22 chapters some important problem is taken up, and the way of solution pointed out in a very clear and comprehensive manner. It is artistically bound in green and gold; cloth, gilt top; 217 pages. Published by The Alliance Publishing Co., Windsor Arcade, Fifth Ave, New York. Price, \$1.00.

**ASTROLOGY AND SOCIALISM, OR THE NEW ERA, A REVIEW AND  
FORECAST,** by Frank T. Allen.

This treatise is a summary of the most important events in the

history of the United States, showing the persistent repetition of certain classes of influences under the regular receiving transits of the different planets through certain portions of the Zodiac. Also a brief description of the nature and influence of each planet, their correspondence in the various classes of the human family, and a forecast of their influence in the future, with a definition of the new motive that will influence men's actions and gradually displace selfishness. Published by the author, 23 St. Mark's Place, Brooklyn, N. Y. Paper, price 25 cents.

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The value and standing of the purpose novel has long been a much discussed question among literary critics. Some of them doubtless have as an only redeeming feature—their “honorable intentions.” A few have in the excitement of the novel forgotten, and so obscured, the purpose. Many subjects, though of intense interest to the thoughtful and discriminating mind, are of such a nature that their simple discussion, void of illustration and framing, would hardly be acceptable to the many. Here the novel comes to the rescue, and, by presenting the picture in the frame of individual life and experience, provokes its consideration by even superficial minds. Such a one is “The Woman Who Dares,” by Ursula N. Gestefeld. The book is now in its fourth edition, and the demand shows no decrease. It is seldom that the most vital though most delicate of subjects is treated with such successful delicacy. The large number of letters from both men and women that have been received by the author show that there is room for its heroine in many a home. It is published by the Gestefeld Publishing Co., of Pelham, N. Y., and can be found at all book sellers.

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Wee Wisdom Library, volume 3; “The Garden, The Gate, and The Key.” Published by Unity Tract Society, Kansas City, Mo. Price, 25 cents, 48 pages, book size, paper cover. This is a very interesting and instructive lesson for children, and for grown-up children too. It is a lovely lesson in the better way to live. It shows one how to find the way into the beautiful Garden of Wisdom. It is a great lesson for every child to read and re-read this pamphlet until he is able to make practical the truths therein taught.—*The Logos*, Applegate, Cal.

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The program committee of the Unity Society of Practical Christianity, Kansas City, announces an Easter Social to be held at Unity Headquarters, 1315 McGee Street, Friday evening, March 28th. Songs, original poems (short, of course), and other exercises will make an enjoyable evening. On Easter Sunday, the young folks will present a beautiful cantata, entitled “The Birthday of Truth,” in Arlington Hall, at 10:30 A. M.

## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, address by some member of the society.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, Bible study under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

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*Agreement*, published at 50 cents per year by Frank T. Allen, 23 Saint Mark's Place, Brooklyn, N. Y., has some ideas on astrology that are new. They differ radically from the old time teaching, and it occurs to us that Mr. Allen will shed light on this rather opaque subject if he continues to be spiritually obedient and as candid as he has started out. Send him 50 cents for a year's subscription.

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The offer of **UNITY** and **WEE WISDOM** one year for \$1.25 still holds good. We now contemplate enlarging **WEE WISDOM** in August, and increasing the price to \$1.00 per year.

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Levi Wilson Platt, Box 368, Denver, Colo., informs us that he has written a book which is the "Greatest Revelation of the Age." For ten cents he will send a descriptive booklet.

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If you are now a subscriber to **WEE WISDOM**, you can have **UNITY** one year for 75 cents, thus taking advantage of the club rate of \$1.25 for both.

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In regard to subscriptions or where you can find Unity literature on sale, read the **Announcement** on second page.

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We now send both **WEE WISDOM** and **UNITY** one year for \$1.25. They can be sent to separate addresses if desired.

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*The Exodus* and **UNITY** are now both sent one year for \$1.50

## METAPHYSICAL PUBLICATIONS.

We will give club rates, upon request, with any of the following publications

**UNITY.** Edited by Charles and Myrtle Fillmore. Monthly  
\$1.00 a year. 1315 McGee Street, Kansas City, Mo.

**WEE WISDOM.** (For children.) Edited by Myrtle Fillmore.  
Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.

**MIND.** Edited by John Emory McLean and Chas. Brodie Patterson. Monthly. \$2.00 a year. 569 Fifth Ave., New York City.

**THE LIFE,** A high class metaphysical monthly magazine, illustrated. A. P. Barton and C. J. Barton, editors. 3332 Troost Ave., Kansas City, Mo. \$1.00 a year. Foreign, 5 shillings. 10 cents a copy.

**DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly.  
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.

**HARMONY.** Edited by C. L. and M. E. Cramer. Monthly.  
\$1.00 a year. 3360 17th Street, San Francisco, Cal.

**THE METAPHYSICAL MAGAZINE.** Edited by L. E. Whipple.  
Monthly. \$2.50 a year. 110 West 32d Street, New York City.

**ELEANOR KIRK'S IDEA.** Edited by Eleanor Kirk. Monthly.  
\$1.00 a year. 696 Green Ave., Brooklyn, New York

**EXPRESSION.** Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.

**THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Mallory. Monthly. 50 cents a year. Portland, Oregon.

**DOMINION.** 20th Century Ethics. Edited by Edgar Francis Mason. Bi-Monthly. \$1.00 a year, with two manuscript lectures. 424 Greene Ave., Brooklyn, N. Y.

**THE RADIANT CENTRE.** Edited by Kate Atkinson Boehme. Monthly. \$1.00 a year. 2016 O St., N. W., Washington, D. C.

**THE ARENA.** Edited by Chas. Brodie Patterson, B. O. Flower, and John Emory McLean. Leading monthly review. \$2.50 a year. 569 Fifth Ave., New York City.

**THE HIGHER THOUGHT.** Edited by Authur See and Agnes Chester See. Monthly. 50 cents a year. 432 Academy St., Kalamazoo, Mich.

**FRED BURRY'S JOURNAL.** Monthly. \$1.00 a year. 240 Lippincott St., Toronto, Canada.

**NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 1423 Market St., San Francisco, Cal.

**THE HIGHER LAW.** Edited by Horatio W. Dresser. Monthly.  
\$1.00 a year. 272 Congress St., Boston, Mass.

## TEACHERS' AND HEALERS' DIRECTORY.

The following are authorized to receive orders for Unity Publications.

- Burpee, H. Louise, 636 East 42d St., Chicago, Ill.  
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Beckwith, Edwin B., A. B., "The Schuyler," New York City.  
Specialty: absent treatments.  
Butts, Mrs. Margaret, 6327 Greenwood Ave., Chicago, Ill.  
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Barrett, Mrs. E. M., Semmes, Ala.  
Butler, Mrs. Katherine Fitts, 90 East 25th St., Chicago, Ill.  
College of Mental Science and Divine Healing, John T. Chase,  
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treatments. Correspondence in English or German.  
Keeling, Mrs. Lydia M. and Waldon, 108 West 10th St., Pueblo,  
Colo. Unity literature on sale.  
Kemp, Mrs. Nellie I., 1231 Pine St., San Francisco, Calif.  
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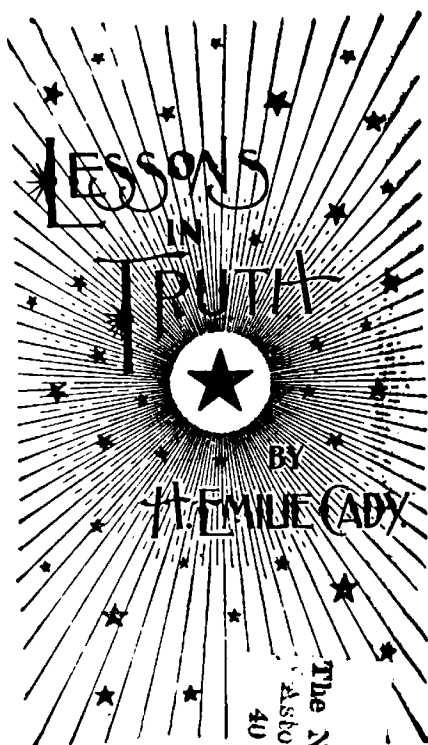
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"Ye shall know the Truth, and the Truth shall make you free!"

Vol. XVI.

KANSAS CITY, MO., APRIL, 1902.

No. 4.

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Devoted to  
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VOL. XVI.

KANSAS CITY, MO., APRIL, 1902.

No. 4

## THE POWER OF JESUS' WORDS.

LEO VIRGO.

Ideas are formed in the mind—words are the vehicles through which ideas make themselves manifest; therefore words have a certain power on their plane of consciousness. That is, the word may be used in an independent way to dissolve an idea that has become concrete in the consciousness. The word itself is representative only, but when used by a master in mental dynamics it takes on a character and power proportionate to his understanding of the inner forces of Being. John Smith, for instance, might give voice to a saying that would pass current among his immediate acquaintances as a truth, but as he has not sounded the depths of the mental realm, and become cognizant of the idea upon which that truth rests, his saying would carry with it a mere husk—it would not be vitalized with self-increasing perpetuity, like the word of one who had aroused that inner life in his consciousness and attached it to his words.

This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one great Father, and they have within themselves the self-perpetuating germ that keeps them growing from year to year. The scriptures of the different races are examples of the outward expression of the inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source drifted into the Hebrew Scriptures. It may have

come to the Arabs from the more ancient peoples of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of flesh, but the records of those who had to do with the realm higher than this are preserved, and they are living again today as they have lived ever since they were given forth -- through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line that we know of, except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual the one who gives forth these words, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people -- according to the world's standard -- by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all

things, and he knew that his words were vivified with a life essence, and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages.

This is because they are Spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence, he sent forth his powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects; to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the molification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we

must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express His goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life.

He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind



the words of Jesus—it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness, and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to “keep.”

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be “heard of men.”

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic. Jesus said, “My words are Spirit.” Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to Spirit-land by travelling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. “Spiritual things are spiritually discerned,” was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you and to everyone when it dawns upon the conscious-

ness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of mother earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for every day practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying, neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are

to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted to make great and mighty claims for his God, himself, his words, and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Ye are God's and sons of the Most High," "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright those words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against

its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears, and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments, but, in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the mainsprings of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystalized condition, "I in thee and thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you — you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountain Head. If it were possible for one to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of His children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father that he has found. But the Father still continues His monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept

alive for ages, especially if there be an appendage of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with Him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that same place where he now is. "If a man loveth me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

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### A TESTIMONIAL.

When I first received UNITY, I was sick with a swelling on my knee, which disabled me very much. I could not get up and down steps alone, nor onto a street car. A lady gave me a few UNITYS; I read them with great interest. I sent for Mrs. Harley's "Simplified Lessons in the Science of Being." I have studied them until the book is worn out, and must get another copy, for they make everything so plain. I began to get better, and the swelling is steadily going away, and I now walk without limping. My good health, our new home—all the good I have I believe to be the direct result of my faith in Truth.

— MRS. W. F. SIBLE.

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"Impossible is the adjective of fools."

## WILLINGNESS TO DO THE DIVINE WILL.

MARY BREWERTON DE WITT.

Except ye become as little children, ye shall not enter into the kingdom of heaven.— Matt. 18: 3.

Perhaps you ask what is it to become as a little child, or what is the quality of the child-like mind? The true idea of the child-like mind is one which is gentle, meek, submissive — willing to learn of others. The child is not proud nor conceited, nor does he say, “I know all about it, you cannot teach me anything more.” No, the true attitude of the child mind is a questioning, an eagerness to learn of others and willingness to be guided. He trusts and follows your leading in simple faith, knowing only protection, and believing in only the good.

He says, “Show me, and I will do it as you do.” He believes in himself, has faith in himself, and never looks for failure. His true nature is not to know what a falsehood is. He believes all you tell him, for he has nothing to fear, as his little world is all made up of good things, good people, and a good God. This is one picture of the child, fresh and sweet from the hands of God. He has nothing to unlearn. His desire is only to learn. “Teach me,” he says, but he knows not that he asks you merely to develop or bring forth that which he already knows.

Let us be as the children — these bright flowers of God’s fair garden. Let us open our hearts to the sun and the showers, and so grow in beauty and grace. Yes, open the heart, do not close it up and shrink away from the light. Do not hide away, for thereby you may be shutting yourself off from some blessing that you have always felt you needed. The gifts of God are here for us, always ready, waiting our reception of them, but we must be willing to receive them at the hands of God. If you think you can gain your good in some other way than by the hands of God,

then you are robbing yourself, and putting away from you that very good which you most desire. You must be willing to let God's will be done; you must follow the Divine voice and be obedient to the call; you must walk in the one path that is lighted at your feet. The light shines upon the understanding, therefore think not to enter into the kingdom through false, untrue desires, for "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber." We, none of us, would be either thieves or robbers, for we all know that good gained in a false way never ends in good.

Misfortune comes to the one who will not obey Divine Law. Man makes his own punishment, not God. If ye enter into sin ye are punished by that sin, for sin brings corruption and disease, and disease is followed by death. Paul says, "The wages of sin is death," and this is true, for we see the evidence of this law all about us today. God does not punish, for God is Good, but man punishes himself, and causes his own hurt. How shall man not sin, is the question, when temptation is so strong all about him. Let him guard his thoughts, and he will then not be tempted. Temptation comes only to those that conceive of sin in the heart. Think purely, for then you will speak and act purely. The true thought produces the true act. To think purely, that is, to think aright, you must follow the divine dictates of your own conscience. Do not be shut up, but be open—open your soul as the flower opens out to the pure sunshine. Be open in thought, conceal nothing from yourself, do not hide a sin so deep that you are unconscious of it, but be open and let the divine promptings be heard by you. To hear the Divine, you must be open to the Divine. To hear the voice of Truth, you must listen for the voice of Truth. To hear the word of God, you must be willing to obey the word of God. When God speaks you will know it, if you are willing to obey, but if you are wise in your own conceit and unwilling to follow the



Divine, then you will no longer be able to hear the voice of God.

There are those in the study of this Truth who are not afraid to go to God in the silence and say, "O Father, tell me, for Thou knowest all things; tell me what I shall do in this matter. Guide me in Thy own true way so that I may not be mistaken. Thou knowest all things, O God, I know," and, waiting in silence, in faith, nothing doubting, the answer comes. You will be told exactly what to do, and it has been proved that if this guidance is followed that it is all for good, and all ends well, but if the guidance, the word of God, is disobeyed, the outcome seems unfortunate. To make more clear my meaning, I will cite an instance which came under my notice, the experience of one where there was direct disobedience to the Divine voice, or guidance of Spirit. After having been a few months in this thought, this one used to sit every evening spending at least half an hour in denying a certain error which she felt she would gladly rid herself of. One evening while making this denial, the voice of Truth spoke in the silence and said, very positively, "Deny fear: declare there is nothing to fear." "No," she answered, "I am making this denial now; what do I want to deny fear for? I'll do that tomorrow, I must keep on with this thought now."

For those that do not understand what it means to deny, I will say that to deny in thought is to say "No" to every false thought, by continually reminding one's self of its nothingness, and its powerlessness to affect or hurt the child of God, which everyone is in Truth. All are children of God. The outcome of this direct disobedience to the voice was a fear, seemingly so great as to cause this one to come under the very appearance of evil which she had been making a denial of. If this fear had been given up in time the error would have presented itself in such a strong way as to seemingly overcome the one who was working. Always obey, no matter what

your plan may be; let God's will be done. "Not my will, but thine be done, O Lord." Make this your daily prayer, and you will find your path in life smooth and easy to the feet. By continual obedience to Truth, no matter what seems best to you, you will find all things working together for your good, not only in small ways, but in large, until your blessings will be too numerous to count, and you will find your experience of all good so unbounded that you may gladly exclaim with David, "Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Perhaps you are saying to yourself, "If all this good is for me through my becoming as a little child, why, then I am willing to become as a child, but how can it be done? What am I to say or to do?" If you are willing to say with Jesus, "I am meek and lowly of heart," then truly are you beginning to realize the kingdom of heaven that is within you. In your willingness to serve God, or Truth, you have gained much, for willingness to serve is proof of love of Truth, and where love is, all things are made easy, for love is God. The child is willing to learn, and desirous of learning, therefore in this one point have you proved yourself to be like the child, for you, too, are willing and desirous of learning. Know then that with your strong desire to learn the Truth, the Truth will be revealed to you, not only through one, but through all; not only in individuals, but in things; not only will you hear the spoken Truth from the lips of loving friends, but you will read the Truth in symbols; you will read it in the unspoken thoughts of the flowers, in the silent rock, in the murmuring breeze, in the song of the birds, in the clouds, in the stars, and in the majestic ocean. Truth is mighty, and you will find it everywhere. God is all-powerful, and you will find Him everywhere, for God is Truth, the only Truth. But you do not need to go to bird or friend, nor star nor sea, to find the secret of true living, for the Truth.

the God you seek, is within your own soul. With every heart-beat you are proclaiming life, and life is God. There is no God save life, and life is everywhere. It is life that causes you to think and to act, therefore it is God that moves you and that lives in you, and as life is good; then God is Good, and God can give unto you only the good, for good can only give of itself good; therefore the will of God is for all good, for your good, for my good, and let us not be afraid to obey the Divine Will. We cannot lose thereby, we can only gain. Fear not, for only good is the outcome to the obedience of Good.

In your willingness to learn you have become meek and gentle, and in your gentleness and meekness your ears are opened to the hearing of Truth, and the eyes opened to the perceiving of Truth, you will find that you are now looking at life in a new way. You will find that where before you were meeting with poverty and misfortune, you are now meeting with prosperity and happiness; in fact, you have taken off the old blue glasses, and are looking at things with your own good eyes, which God has given you. You are no longer beholding things in a glass darkly, as Paul writes, but you are beholding with Divine sight, which sees truthfully. The Divine sees good everywhere, for it can only behold itself.

You are now letting God look through you, that is, you are permitting the Divine Will to be done in you. You are putting faith and confidence in that One who is everywhere present. You are recognizing in all things the power of Good working for you and yours, for there is no power save the power of the Good. But to gain or appreciate this Good, man must recognize it everywhere as lying back of every thought, as lying back of every act. But you ask, "What if the thought and act are not good?" When thought and act are not good, they are not true, they are false. It is man's mistaken way in trying to gain good for himself; so the good was ever there, but merely shadowed. I may place an object between

myself and the light, but yet the light shines. It is my mistake if I stand in my own light. My desire is for light, but my stupidity and ignorance conceal from me the very thing I most desire. If appearances are evil do not cry out and complain against God, but remember to judge not by appearances, but judge righteous judgment. God, the Good, cannot behold evil, for "the eyes of the Lord are too pure to behold iniquity."

Now is the time to prove your willingness to let God work, to let Good manifest itself. Declare mentally, "God is here; I will think only of the good, no matter what seems to be," and then abide by your word. If you do this faithfully you will soon find conditions changing; all evil appearances will fade away, and good only will be made manifest. This is following, or living according to the light of Truth, and this light reveals to us that *only the good is true*. Be willing that the Good (God) should act in and through you. Resist nothing, but simply claim the good, for if you do this the false cannot stay with you. To receive good you must believe in good. Resist nothing, and struggle against nothing, for by struggling and fighting and resisting you may be the means of keeping your own good from you.

Remember God is working everywhere, and the working of God is the working of Good. Good is the outcome of good. There is a wonderful depth in the study of good. Who would not think on it, for thereby you are gaining a realization of the kingdom of heaven, the kingdom of good; and where is this kingdom? Jesus the Christ hath said, "The kingdom of heaven is within you," and, "Fear not, little flock, for it is the Father's good pleasure to give you this kingdom," and "Except ye become as little children ye shall not enter into the kingdom of heaven."

It is the Father's good pleasure, the joy of God, to give to man this kingdom, this state of happiness, for heaven is not a place, but a state of mind. The

Father, your Good, has already given unto you this joy. It is within you, it is within me, it is within the heart of man. It is to the heart of man as the dewdrop is to the rose, or the blossom to the bee. As the worm finds the true life or existence to be within the butterfly, so man finds his true life, or existence, to be in heaven. But man must realize that the kingdom of heaven is within man, and that it is here and now, but to know this he must change—he must change his thoughts. Jesus said, “Except ye are *changed*, and become as a little child ye shall not enter into it.” So man must cease to think of evil, and turn his thoughts to the good. He must give up believing in the false, and believe only in the true, for only by so doing will he be enabled to find the heaven that is within, and this heaven, the only heaven, is that state of consciousness which is at peace with all the world. The kingdom of heaven is a realization, a beautifully and holy joy, a knowledge of the soul. The soul’s knowledge is of God, and when you know what God is, you know what heaven is.

“Heaven is here, not afar;  
Look not to the distant star,  
But within thine own soul —  
There find heaven as the whole.”

When the rich young man asked the Master what he should do to obtain eternal life, and that is to say, heaven on earth—heaven that is at hand—Jesus answered him in these words, “Go sell whatsoever thou hast and give to the poor, and thou shalt have *treasure in heaven*,” and, “Come, follow me.” And he was sad at that saying, and went away grieved, for he had great possessions. The young man did not know that in giving up mortal things he could lose nothing, and could not have heard that promise of treasures in heaven. Do not fear to give up old ways of thinking and doing; do not cling to old possessions, for by parting with an old garment we gain a new. With everything that is given we receive again more. Fear not, for the treasures of heaven should be worth

more than these, and the treasures of heaven can never be lost nor destroyed, for they are health, strength, peace, joy, love and life everlasting. Be as a little child, for thereby ye shall enter into the kingdom, and that kingdom is within **your own** heart. You do not have to seek it, but you do have to realize it. There is another name for the kingdom of heaven—it is the Kingdom of Love. Who would not dwell in eternal love? And yet we are all dwelling there, but we know it not. There is much to be known and realized, for “Love is the fulfilling of the law.” The will of God is love.

Love all, and love thyself, for if you do not love yourself you cannot love your neighbor, and if you do not love your neighbor, you do not love God. God is in self, God is in neighbor, God is in all, for God is All. Do not deceive yourself in thinking love to self is false, for you can only love the true self, the divine self, the child of God, and in doing this you are loving God. In loving the true you are lifting yourself up into a realization of the kingdom of heaven, and in loving neighbor as self you are seeing the heaven within him, and thus you are helping him to realize the same.

Become as the little child, who knows only love and joy, for what is the kingdom of heaven made of, save of love and joy? Love and joy are one and the same, for where love is there is joy, and where joy is, there also is love. The two go hand-in-hand, and are never separated. Love your highest ideal, and lift all humanity up to it. Pour your whole being into your highest, purest thought, and see that thought, that idea, reflected in the eyes of all you meet. In other words, be willing to do the will of God. Be willing to love all. No, it is not impossible to love all, for “with God all things are possible.” As we grow in the understanding of love we soon find that all love is given unto us, for like attracts like. We receive from all, and are blessed in that receiving, even as we are blessed in the giving. Be willing to

serve all; let no distinction be made, but pour out upon all, in thought, the blessing you would bestow upon the one who is nearest and dearest to you. Do not say this is too difficult to accomplish. No, not so; God, the Good within you, makes it easy.

The heaven you desire is love, pure, holy love, the love of God. Then begin by drawing on that Divine Essence; realize it in all things, for thereby you will become one with your thought of love. With this mighty power within your heart you are able to accomplish all things, for "the greatest thing in the world is love." If you have a friend who is more precious to you than all the world beside, then see that friend in all you meet, for thereby you look into the eyes of each and are seeing love, and say, silently, "I see here only good, for I see here the child of God." This is true love; this is divine love; this is the love that does not judge by appearances; this is the love that looks everywhere for beauty and goodness, and not only looks but finds it, for what we seek in faith we find. "Seek and ye shall find," is the promise. If you look for the good, you will draw forth the good. The good you see in others is the good within yourself, for there is only One Good. The child does not look to the future to find his good, his happiness, but realizes that happiness now. He is glad because he lives. His life is his joy, for he sees in that life only good. Appearances do not disturb him. The wind may blow and the house may rock, and unless fear has been cultivated in him, he remains undisturbed.

You are now open to the receiving of Truth as the little child who is ready and willing to learn. You have put aside earthly thoughts, and have opened your divine perception to the true and the beautiful. You are afraid of nothing, for you now know that God's will is done in you on earth even as it is in heaven. "O God, how manifest are Thy mighty works; they do praise Thee all the day long. I will abide in Thy tabernacle forever. I will trust in the covert of Thy wings. Thus will I bless Thee; I will lift up

my hands to Thy name." Let this prayer of David be our prayer of praise to the Almighty Presence of Good within us.

Let us go forth this day with renewed sight, beholding all things in a new light, behold all things glorified and become new. No longer look to the future for your heaven, but realize it here and now; it is the joy that no man taketh from you; it is the blessed knowledge of the eternal presence of God; it is the exaltation of love, the love that is God. In your heart it is found. Peace, be still; and let us realize together this wonderful truth: You are uplifted, you are satisfied, you are blessed; all your cares are laid away, for now you know your dwelling place; you now know that you are forever dwelling in the kingdom of God, which is Love.

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### THOUGHTS.

Happiness is a habit and comes from within. Seize the sweetness of the moment. Let no day pass that has not had happy moments.

Yield not thy neck to fortune's yoke, but let thy dauntless mind still ride in triumph over all mischance.

People are to us what we expect them to be. Look for the best and you will get it, for we all like to live up to the good that people give us credit for.

Do not deny unpleasant experiences, but ignore them. Nothing is gained by insincerity of thought.

By the length of time you hold a thought you are benefitted or harmed thereby.

The facts that stand out to us in life are important. The soul's inspiration is always right.

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Oh, could we but look 'neath the surface  
Of lives that are rugged and bare,  
We surely would find in the depths of the mind  
The image of God resting there.

—NELLIE DIXON HAHN.



## THE SOUL DIES NOT.

ISABELLE TOOTHAKER.

The soul dies not. It cannot be  
That those we know, and love, and see,  
Are only clods of senseless clay,  
That seem to live, then pass away  
To live no more — no more to cheer  
And comfort those they held most dear.  
There is "a still small voice" to teach;  
Man hath a soul death cannot reach.

All life is infinite, and I  
Am one with life, and cannot die;  
For, if God breathed His living breath  
Into the soul of man, can death  
Undo or mar what God hath wrought,  
Or make His work to seem as naught?

There is a God. Or, if you will,  
Then call it Nature. 'Tis God still —  
'Tis all things good, and pure, and fair;  
'Tis love and peace beyond compare;  
'Tis that which rules the world each hour;  
'Tis life itself, this Supreme power.  
I feel and know this power Divine,  
That ever cares for me and mine;  
And when my soul is calm and still,  
My heart attuned to know God's will,  
A something whispers low and sweet  
That tells me I shall know and greet  
The friends I know and love today,  
When finite things have passed away.

I know not when, nor where, nor how,  
But this, I know, that here and now  
I have a duty to perform;  
And fair the skies or fierce the storm,  
I may not leave my task undone,  
But must strive on till victory's won.  
But in the strife my soul grows strong  
To know the right and fear no wrong,  
For oft what seemed a foe to me  
Has proved a friend, as I can see,  
A friend to point the better way,  
If from the upward path I stray.

God's laws are always wise and just;  
So I live on in perfect trust,  
Content to know God's love will save  
The soul, the life, the mind He gave;  
Content to know His love and power  
Surrounds and guides me every hour;  
And deep within my soul I hear  
Again the whisper, sweet and clear,  
"Thou art the child of God, and He  
Will keep His own while time shall be."

## USE YOUR TALENTS.

GEORGIANA NASON.

Have you talents rolled up in a napkin anywhere about you? Haven't you, are you sure? Let's search a little. Did some one say to you a while ago something like this: "Oh, you don't know how much good that little talk we had last week has done me. I have been thinking of it every day since, and got inspiration from it every time, and such courage to meet my daily trials as has made of them triumphs instead."? Or did you get a letter some days ago in which your friend said, "My dear, your note was such a Godsend to me, coming as it did at just that special time. I don't know how I could have met the problems which presented themselves to me on that very day without the sense of hope and joy which those few words gave me; they infused new life into me, and seemed to be the direct answer to my questions."? Has anyone said any such things to you? If so, then unroll your napkin, silent one; there is a talent there which should be put into circulation right away, and used for the good of a larger circle of tried and questioning souls around you. If you keep it tied up in a napkin and hidden from those who need it, the first thing you know, these words from the old Bible will be found to apply to your case: "From him that hath not shall be taken away even that which he seemeth to have."

A dear woman came to me a while ago, who was sure she had committed what she called the unpardonable sin, and it seemed when she tried to read her Bible that there were more such tests as the above than any other kind, and she took all the denunciations and applied them in their most literal sense to herself, consequently she had gotten very much depressed. She said she once had the strength of the Spirit, but having used it wrongly, God had taken it away. It was very hard to convince her that she had but robbed

herself of the consciousness of the talents she possessed by her denial of them, and that she could regain them by using the power of thought in the opposite direction. Hers is only a case of carrying to an extreme what very many of us are doing on a smaller scale.

One often feels that others are much more capable of saying the proper thing at the proper time than one's self is, and so lets many a golden opportunity slip by, losing the chance of increasing the value of one's talent. Money hoarded away in a chest or buried in the ground is absolutely worthless; it is not even drawing interest, but worse than that, it isn't moving 'round doing anyone any good, and if it is in any destructible form, moth and rust may corrode it, or "thieves break through and steal," and the very same danger may and indeed is certain to befall an unused talent, for when one has told himself over and over again that he can't do a thing, the time comes when he finds this a fact; the power which he really possessed but *denied*, is gone; then he feels defrauded and would like to put the blame on some one or some thing outside of himself, but no! the fault is in the hiding. It has become corroded by the rust of disuse, moth-eaten, or stolen away by the thief of denial; anyway, it is lost, apparently altogether gone! Can it be restored? Yes, but only by a tedious process of scouring and patching, or coaxing into newness of life by persistent affirmation. Much better dig it up before any of these dire mishaps have befallen it, and henceforth keep it bright by constant use.

Now if you have ever had any such things said to you as I asked you about in the first of this article, you may take it as proof positive that there is something that you can do. So bestir yourself and get about it. It may be hard at first, but keep trying, try for the pure sake of the good, and the more you do the more you can do, and the less effort will be required, while the blessing will grow out of all proportion to your deed, for what can be more blessed

than the consciousness of having given some one a "lift." Yes, there is one more and greater bliss, and that is the knowledge that it isn't little *you* that are doing the "lifting," but that you are being honored with the privilege of being used this way, that the Spirit, God, is letting you be His channel through which His blessedness is flowing out for the universal good.

Keep this channel clear, clean and bright, by your willingness to be used, by trying to be so used. Listen closely to the "still small voice," and pass along its messages the best way you can. If, like Moses, you feel slow of speech, never mind, but when the thoughts come, catch them with pen and paper, and hand it over to your brother, Aaron; he will put it in shape for you, for here is the sure promise, "I will be with your mouth and with his mouth." If you have a message of Truth, it will find a way to be uttered. Even ungrammatical language can be interpreted, if the Spirit of God is in the thought hidden behind the blundering words.

Sometimes, one who has a free, fluent and fearless utterance, and does n't mind "speaking in meeting" a bit, hesitates because she thinks her listeners are not ready for what she can give them, and that it will be like casting pearls before swine. I never hear this excuse for silence without thinking of a remark made by a lady (of blessed memory to me, for she opened my eyes to the *new Truth*.) In one of her lectures she was speaking of this matter, and said that "people who were so afraid of casting pearls before swine, were poor judges of both pearls and pork." Perhaps it sounds more forcible than elegant, but it expresses itself. If you have a genuine pearl, it will give forth its own peculiar gleam, and may attract some whom you consider very swinish.

So, my dear one, open your heart and mouth, and let the pearls of divine love and truth drop everywhere you go, and not one shall be wasted.

## APHORISMS.

CHARLES M. STIMSON.

The law of success is to expect success.

Work out your own salvation.

Be cheerful! be thankful! don't worry, and prosperity is yours.

When you don't know what to do, don't do it.

If thy circumstances be not to thy mind, suit thy mind to thy circumstances.

Heaven never helps a man who will not act.

God gives us much that we may make it more.

Obeys divine law, and you will always be in the current of progress and prosperity.

The more we are in ourselves the more we may mean to God.

God's law understood and obeyed brings peace.

Ability brings responsibility. Ability is abused when not used.

Sweetness is strength, and strength is sweetness.

Make friends with circumstances; never quarrel with fate.

Life is given to be glad in. Joy is for all men.

A cheerful heart doeth good to everybody.

Only the true is good, and only the good is true.

Seek only the good, and only the good will come to you.

Read Isaiah 26:3, 4.

Patience and perseverance accomplish all righteous desires.

Patience is not a virtue when it whines.

God makes our sunshine, we make our own clouds.

They who hunt for peace and happiness generally find it.

They who hunt for trouble soon find it.

Bring yourself into harmony with your surroundings.

Talk happiness! The world is sad enough without our woes.

Be strong with the strength of the Spirit.

There is no place too lowly for the display of high qualities.

Now open my eyes that I may behold the wondrous workings of thy law.

It is the understanding of truth that heals.

Where hearts are true, few words will do.

A thing thought is a thing created.

One truth openeth the way to another.

Providence is at both ends and at all crossings.

Teaching them to observe all things whatsoever I have commanded you: lo, I am with you alway, even unto the end of the world. Amen.—Matthew 28:20.

A promise once made is a debt to be paid.

Stay with God in thy closet, for thou shalt not find so great peace anywhere else.

The City of God is within ourselves.

Consider the brightness and joy of living today, for there may be many tomorrows, but never but this one today.

Learn to laugh; a good laugh is better than medicine.

A laugh is worth more than a hundred groans in any market.

To live in the Spirit is supreme delight.

“God is Life and Life surrounds me, and in that Life I safely dwell.”

The sea that hath pearls hath perils.

When you live for others, you live in the best way for yourself.

Love of money is worse than lack of money.

Happiness is a spiritual state. Live in the Spirit.

Let us feed on happiness.

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It is the life of every day from which elements of a better life must come. There is not a thought or feeling, not an act of beauty or utility, whereof man is capable, but will find complete expression in the simplest, most ordinary life.

— MAURICE MAETERLINCK.

## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays o' each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF MARCH 5TH.

Mrs. Pool led, her subject being, "Generosity."

The affirmations: "I want to be generous; I want to be just; I want to think rightly and act rightly; I want to give freely to every soul all I claim for myself; I want to hold back nothing that is good for any one; I want to realize oneness with all the universe and with God; I want to feel the God-Presence helping me; I want to realize the power to do right; I want to know that I am generous with all that belongs to my being, because what belongs to me is universal, and therefore is included in the birthright of every soul. *I am just and generous.*"

Mrs. Pool read the following paper: "There are many phases of generosity. One who gives easily and readily is regarded as generous, but he may be extremely selfish; giving of his abundance that his name may be applauded among men. The other extreme is the widow's mite, but her offering was prompted by pure generosity, for she not only gave all that she had, but it was a willing sacrifice. The gift which is accompanied with the slightest tinge of grudging, or in the slightest degree shares its sacrifice with another, is not generosity. A generous gift consists in a willing sacrifice, filled with cheerfulness where the giver is made happier to bestow the gift than he could possibly be in keeping it in his own possession. We as souls are not separate; we are the Son of God, the King. In giving out to others the good in ourselves, we receive in return an hundred fold, but in giving there is no thought of reward. One of the grandest aspects of generosity is forgiveness. To actually forgive and completely forget everything up to today, is the most generous

thing in the world. Another phase of generosity is when we give up our most precious possessions. When Abraham gave up Isaac it was his dearest possession. He went up to the place of sacrifice with *his* son; he returned with the Son of God. Abraham had voluntarily given up that which was nearest his heart, and never again could Isaac be taken away from him."

Dr. Kayne: "We all know what it is to be generous, and we all have plenty of opportunities to exercise generosity. We are often generous with other people's money; we know so well that it ought to be given, and just how it should be bestowed, but true generosity touches one's self. There is a generosity that fosters pauperism and beggary. To say to a soul, 'I must do much for you, because you are so poor,' or to keep giving something for nothing, is a hurt to the soul. It keeps it in the state from which we desire to rescue it. Do not recognize poverty — that is the way to cure it — but it requires divine wisdom to know just how to deal with these conditions. God works for us generously, and we can afford to work like God. In dealing with generosity, like everything else, we must go back to thought, for it begins in thought. A man who appropriates to himself another's money on a large scale is called an embezzeler, while one who takes small amounts is called a thief. Both acts originate in thought, and unless the soul learns to master thought the actions will always master it. The original sin, or thought, must be healed or dominated, or we cannot change conditions. The belief in all error must be destroyed, not pardoned. Truth does not pardon, it destroys error. Sin and disease are simply beliefs. It is not generous to yourself to believe in sin, and to believe that disease cannot be healed is not kind or generous to yourself or to the Spirit of God. The highest kind of generosity was the attitude Jesus took towards those who crucified him, 'Father, forgive them, for they know not what they do.'"



Mrs. Yarnall: "All the generosity that comes into our hearts has its origin in right thinking. When we know how to manipulate the law of Being we cannot help being generous, we cannot hold back voluntary generosity. Without giving money we can give much. You will find very few reaping any benefit from the good given them unless they recompense in some way the one from whom they are receiving. We should not hold the thought that patients are unable to pay those who aid them, for that thought would keep them from realizing their ability to give a return for what they receive. There are many ways of being generous, but the forgiving soul is the generous one; also the soul who not only is willing, but greatly desires to do the right thing by every one."

Mrs. Pool: "Everyone can at least hold a thought of wisdom, strength and abundance for the one from whom they are receiving benefits. The moment we realize that we are thinking error thoughts that will out-picture in undesirable conditions, we should correct our thinking, bringing into activity a thought force which will prove a magnet to draw to us only the good, and not only to ourselves but to others, for our thoughts go out into the mental atmosphere and their influence is widespread. In this way we can practice generosity."

Mrs. Harley: "The other evening I thought I would see what the dictionary said of generosity, and I found its meaning to be, 'nobility, high-mindedness or noble thinking.' What is the highest thinking a child of God can do? Is there anything higher than to remember the nature of this child of God? Jesus' idea of generosity was to pray for them who despitefully use you and persecute you. Don't you think that anyone who does this is on the way to nobility? Can a human soul do more? Every one who does high thinking influences all the world. The most generous thing any one can do is to think righteously. Today is all we have; whatever we have

to meet today certainly is the result of laws of cause and effect. Everything, either sweet or bitter, is the result of past thinking, but if we meet everything scientifically we are paving the way for tomorrow. The law of cause and effect is irrevocable. I don't say that we should dwell on it all the time. If we dwell on principle as divine mercy, infinite love and joy, the substance of everything that is good, we will find much benefit. The training for a soul is to look for the good in every one. John Burroughs thinks it is a mistake for people to press every energy to find out what is truth. If we lived right the truth would be revealed to us. And each day we have the opportunity to be kind and generous, and radiate to others the good we have received, and this will help others to help themselves. The money we give to others is only symbolic of generosity. See the good everywhere, and in every one and claim it."

Mrs. Le Fevre: "We have the opportunity to exercise generosity, both small and great; if we can't give a whole loaf, give part of one. At times there is disappointment at lack of success in treating a patient, but it is often because the patient has put a barrier between himself and the good he should receive. Take the case of two patients: one freely gives all he can for the aid received, while the other is simply intent on getting all the benefit he can, making no effort to recompense; the latter by so doing puts a check on his ability to receive the good for which he is so desirous. Remember what the father said to the elder brother in the parable of the prodigal son, 'All that I have is thine.' No one should water the seeds of truth with the untruth of poverty. We are not starved by environment, but we have not developed the understanding to use the power which is ours, to realize that the Father hath given all things unto us. We should take the bitter experiences of life and sweeten and beautify them by making the right use-ness of them, thus redeeming the world. Let us have courage to face any condition of life."

Mr. Manning: "Worship of self seems to be the only sin as contrasted with the spirit of generosity. I would not seem discouraging, for I am an optimist. Now, it is because the spirit of generosity is here in this room that I am attracted to it. We see so much selfishness in the business world, where it seems no man has any thought for his neighbor, but is striving, regardless of justice, to gain all for himself. The Golden Rule seems to have changed, at the present time, into the rule of gold, but realizing that pure gold has no alloy, and that the rule throughout the ages is changeless, it may, through our works of kindness and generosity, again become the active Golden Rule which, if men follow, will furnish them with a solution for every problem."

Mrs. Yarnall: "Here we are studying the law of the universe, and we expect our words will have some effect. We expect the selfishness of the world will be acted upon by the words on generosity we have spoken here. This association has done much work in free healing, and in free lectures, and much good has been accomplished. If we who understand the law could wipe out the tendency to selfishness and oppression, what a glorious work it would be. We should have faith that it will be unto us according to our word."

Mrs. Brown: "Certain words of Jesus come to us, 'Ye must be born again,' and, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' We must be conscious of the Spirit of God if we would come into oneness with the Father. We must be born again if we would have a realization of unity with God. To be born of the Spirit is to become conscious of what we are as children of God, and when we have this consciousness, we shall do righteously. The fruit of the Spirit is love, joy, and peace. Take time to seek the kingdom of God. Listen to the voice within. Ask, and ye shall receive."

## DIFFERENT VIEW-POINTS.

LEO VIRGO.

A wild turkey trap is simply a pen covered over with slats, set far enough apart to allow the birds to stick their heads through, after they have been enticed into the enclosure with scattered grain. The turkeys walk in, a step at a time, with heads close to the ground, as they devour the grain, until all at once they come to a barrier and raise their heads through the slats, where they gaze about in dismay until caught. It is seldom that one is wise enough to lower his head and withdraw the way he came in, which is, of course, always open.

This is a good illustration of man's attitude when he finds himself in existence, and stops long enough from groveling in the sense consciousness to speculate as to his whereabouts and how he got here. When man reaches this place in his career, he, like the turkey, looks out upon the great universe spread before him and wonders how it all came about, and how he ever got into it anyway. It does not occur to him that there is an intelligence within him that would show him how he got in, so he continues to crane his neck looking *out* and trying with all his might to be free in that way, instead of turning within and finding an easy solution of the whole problem. So we find our wise men studying the situation from the standpoint of the visible universe, and out of their investigations have grown a multitude of systems, schools, doctrines and dogmas. They have tabulated their knowledge and given it the name of "science" again and again. But the science of one age has **not** been the science of another. Neither has the exoteric religion of one age been that of another. This **fleeing** world of forms and the laws which they seem to **be** under are not permanent, and the result is a **constant** reconstruction of science and religion.

Then we have the purely speculative school of

philosophy—the Platonic, for example; those who enter into the spiritual and *perceive* the interior parts that go to make up the great whole. They are wise in the external of spiritual truths, as the materialists are wise in the apprehension of the forces of nature. But neither of these solve the problem of man's existence, how he got into his present environment, and how he may get out.

The speculative philosopher talks *about* God and His laws as operative in the universe with the same far-away expression that the naturalist does about the laws of nature. Each takes the attitude of apartness from that which he is talking about. Each says this is so and so, as we perceive it from ascertained facts and observations. It is so stated by other philosophers, and it is so laid down in our books, and we have ourselves so found from our experience in the world. This is the testimony of an *observer*, whether given by the religionist, the mystic, the philosopher or the physical scientist, and it should be remembered that the observer is always apart from the thing observed.

It was observed in the very beginning of Jesus Christ's ministry that he taught "as one having authority, and not as the scribes." This must also be true of everyone who enters into the same plane of consciousness with Jesus Christ, because he speaks from the centre—from the place where intelligence has its bursting forth in original purity, and it must of necessity pour itself out in its pristine power, it must be what it is, pure *I Am affirmation*.

This is what makes the difference between the speculator as to God and His laws, and one who feels God moving within him and speaking through him. One refers to God as a power and intelligence moving upon nature and man, and the other *speaks* God, and you feel that he has touched the flame of living fire that *is* God.

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"We ne'er are angels till our passions die."



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

April 20th to May 20th.

I am the Living Word that was in the beginning, is now, and ever shall be.

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## Noon Thought.

(Held daily at 12 M.)

Except a man be born (brought forth) of water (denial) and of the Spirit (affirmation), he cannot enter into the Kingdom of God.

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## THE GOD LIFE LIVES ME NOW.

S. M. BUTLER.

[A Poem Treatment.]

The God Life lives me now! Sustaining Power!  
 A radiant light to me, a heavenly dower.  
 The God Life lives me now! Oh, wondrous thought!  
 A mighty truth to me these words have taught.  
 The God Life lives me now! A God of Love!  
 My life is centered in the life above.  
 The God Life lives me now! I rest in peace;  
 All struggle on the plane of sense must cease.  
 The God Life lives me now! this hour, this day;  
 It guides my steps along the perfect way.  
 The God Life lives me now! this song I sing,  
 A song of joy, a melody of spring.  
 The God Life lives me now! Inspiring Life!  
 It takes me out of self, away from strife.  
 The God Life lives me now! a boon of health,  
 More satisfying than the rush for wealth.  
 The God Life lives me now! I've sown this seed,  
 And now I feel its power in word and deed.  
 The God Life lives me now! My mind is clear —  
 I have freed myself from every form of fear.  
 The God Life lives me now! This life is me!  
 A dawning light of Truth I clearly see.

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

Will you kindly tell me through UNITY what is to be understood by Jesus cursing the fig tree? It was n't the time for fruit. (Mark 11:13.) Was it that there was not even the promise of fruit to come upon it? Also I should like to know your interpretation of the rich man and Lazarus. (Luke 16:14.) To the end of the chapter the words seem to imply that there is a place of torment.

— MRS. C. E. D.

1. We repeat what we have said so often in these columns, that the occurrences of the Bible are nothing to us from the historical standpoint. The incident of the cursing of the fig tree may have occurred, for Jesus was a man like all other men, and had to overcome fits of impatience and disappointment in which he might have spoken withering words. The vital question is, What is the teaching of the incident as applied to *our* soul expansion, the development of *our* spiritual consciousness? We understand Jesus to be the Spirit of Truth, the Christ within the soul. The tree represents the whole man, the leaves signify the intelligence, the blossoms wisdom, and the fruit the life, which holds the seeds of love and all good. The searching Spirit discerns man clothed with intelligence only, and perceives that this alone cannot bring forth the perfect man. The realization of this truth results in the withering away of the intellectual man that the real, the perfect man, may take his place, and the fruit of life be found in him for the nourishment of all the kingdoms of the earth, or faculties of the soul.

2. The parable of the rich man and Lazarus was used by Jesus to illustrate the position the Jews occupied at that time. The 15th verse of this chapter explains the parable. The Jews represent the religious domain of thought, and by the rich man is meant the Pharisees, or arrogant leading thoughts which rule our religious thought. Lazarus stands for all thought of a religious character outside the old accepted ideas, but seek to know the truth. In



time the old thought finds itself put by — buried. It is not pleasant, and it seeks relief. The new thought, as the fulfillment of its desire, finds Truth — Abraham's bosom — heaven. But there is a gulf fixed between Truth and its opposite, and it cannot be passed. Thus we see that heaven and hell are not places or localities, but states or conditions of mind. But the privilege is ours of redeeming all our thoughts and bringing them all into harmony, and that time will come for all.

There is so much I would like to know that I could ask a thousand questions. I will ask only two now.

1. What is salvation?

2. What was the fruit which Eve ate? — W. H.

1. The answer to this question is summed up in one word—understanding. When we know what God is, and where; when we know the wonderful power inherent in men, and understand its application to all the affairs of life, then we know that salvation (being saved) from all inharmony is within ourselves, and does not depend upon anyone or anything outside ourselves. When the understanding of Truth is unfolded in our consciousness, we lose all desire to go contrary to its precepts, and thus are kept from sinning. Salvation does not mean to be saved from the penalty of wrong-doing — nothing can do that. It is an unalterable law that "as a man sows, so shall he reap." Let us heed Solomon's advice, and apply our hearts unto wisdom, and with all our getting get understanding. This is salvation.

2. The allegory of the Garden of Eden is significant to us only in its symbology. Just this part of the story which relates to the eating of fruit of the tree of the knowledge of good and evil we interpret to mean that Eve (the feminine or love nature in man) was induced by the serpent to partake of the fruit. The serpent symbolizes the intellect, which, at this stage of man's development, had not been lifted up to the Christ state of consciousness. The intellect tells us that there is nothing greater than the material

man with his reason and power of choice; that cultivating the intellect would make us as gods, knowing good and evil, and that there was no need of any other guidance. This seeming wisdom deceived both the masculine and feminine in man, and was accepted by him ("they both did eat"), thereby causing a separation in consciousness of the Divine Principle and its expression, man. When man became conscious of this separation he realized that he was stripped of power which he had possessed, and he became afraid and withdrew still more from the plane where he had met his God. Then began the hardships under which man has suffered, but which are really beneficent as they tend to lead him back to his original state of union with the First Great Cause, and intellect is merged into intelligence.

Will you please advise me in the case of an unwise marriage contemplated by an only and beloved son, how to prevent it without wounding him and separating him in feeling from his mother?

— M. C. W. P.

These are cases which test the great mother love, but the mother, if wise, will give her son the freedom which belongs to each individual although it may end her heart to see the child, for whom she had, travailed and sacrificed the best years of her life, starting out upon a course in life which to her seems to be sure to end in disaster. We say "seems" advisedly, for how do we know but that this same experience may be the one thing needful for his salvation, a necessary step in his development. Your son has, no doubt, arrived at years of understanding and judgment, and while you have the perfect right, and should, in a loving way, lay the facts of the case before him just as they appear to you, then give him his right of choice; do not seek to coerce him, but "loose him and let him go," assuring him that your love for him will remain unchanged, no matter what course he takes. In this way we believe, lies your only way to obtain the desired end, and you will attain a victory over yourself as well. Remember, too, that we are to see the good in everyone, and the one whom your son has chosen is no exception — the Christ dwells in all.

## CONDENSED TRUTH.

BY VARIOUS WRITERS.

Pain and disease in the body is a crying out of the parts to the soul for more life. The soul is the

LET YOUR SOUL  
EXPRESS.

mighty magnet that can hold the atoms and organs of the nature in perfect harmony and peace.

But when the mighty polarizing power of the soul is dormant, and covered up by material-mindedness, the physical organization is not fed with the spontaneous life of the soul, and consequently cannot carry on its work with the intelligence and skill necessary to the perfect operation of all parts in unity. Where there is lack of vitality from the soul, decay begins, and soon there is discord and inharmony in the physical economy. The nerves cry out to the soul, "Oh, give us food that we may carry on our active life;" the mucus membrane calls for vitality that it may repair the waste tissue, and the joints try so hard to make the soul know that they are in need of lubricating oil.

The soul is a power greater and more intelligent than the whole nature—it is life; it is creative energy; it is the true physician to the body; it is the medicine for all the ills of the flesh. The soul can generate from its physical nature any known force that exists in external nature, for man is an epitome of God and His infinite nature. Does electricity heal? Well, the body is a chemical laboratory, and the action of the chemicals in the physical battery is constantly producing electric currents that are finer and more potent than the crude product evolved from external nature. Is the human magnetism valuable in the cure of diseased conditions? It most certainly is, for the human organism cannot exist without a plentiful supply of magnetic force. The physical atoms but float in the electric and magnetic currents, and are carried hither and thither as subjects of the

circulating attractive power, and they group themselves around centers of force and intelligence to form the various organs of the body, as the iron filings group themselves in circles in the magnetic field of a horse-shoe magnet. Can the vibrations of the X-Ray dissolve abnormal growths from the flesh? Then the soul can also free its body of false growths, for it is a master hand at producing those subtle vibrations of the X-Ray machine.

Awaken the soul, and let it express through the whole body, for it created the body for its own use, and not that the body should try to live a separate existence of its own, apart from the soul. Let the soul have its body as its own; then as the soul finds free joyous expression through its human organization it will gather the necessary elements from the food assimilated and make its own medicines for the healing of every part. It will fill its body with the vitality of God; for the soul is a native of eternal life, and on familiar terms with God, the Great Physician. The soul will generate a brain full of faith in its own unlimited power, and a body full of thought force that will sway every energy and organ and atom to the expression of its intelligent will.

The soul is the real self, the true individual that is the very form and likeness of God. Surrender to your souls, O mortals, and then you will see the mighty conqueror come. Then the soul will say, "I am come that ye might have life, and have it more abundantly. I am the way, the truth and the life. I and my Father are one. He that hath seen me hath seen the Father."

In some way the soul must be resurrected, else there is no hope for permanent health or the attainment of perfection. The diseased part may be rubbed, and pinched, and magnetized, and electrified, and exercised if it will help to bring back the circulation of life, but above all it must be blessed and talked to and infused with thought force, and the soul must be called forth into expression before the healing

and saving power will manifest. It matters not how badly paralyzed a limb may be, if you can call the soul to live in the decaying dying parts, there will be a return of health and satisfying vitality, for lo, the soul is the resurrection and the life everlasting.

Let your soul speak these potent words; for the words of Jesus are voiced by each soul as it comes into manifestation. "I proceeded forth and came from God, neither came I of myself, but He sent me. This is the work of God, that ye might believe on Him whom he hath sent. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. For I came down from heaven not to do my own will, but the will of Him that sent me. Whoso eateth my flesh and drinketh my blood (the thoughts and affections of the soul), hath eternal life; and I will raise him up at the last day. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life. He that believeth on me, out of his belly shall flow rivers of living water. If a man keep my sayings, he shall never see death. Before Abraham was I am."

—WALTER DE VOE,

6126 Ingleside Ave., Chicago, Ill.

The evidence that all colds are infectious and that without the presence of infection it is impossible to catch a cold is probably far stronger than most medical men realize.

WHERE YOU  
DON'T  
CATCH COLD.

Colds are almost unknown in the Arctic Circle, not on account of the action of the continuous cold, but because the greater part of that region is uninhabited. When Sir William Conway and his men were exploring Spitzbergen, though they were exposed to great privations and were almost constantly wet through, they never caught a

cold, but directly they came down to Andree's settlement on the coast, where some forty men were living in almost constant intercourse with the mainland, they all developed violent colds. Nansen and his men never caught a cold during all the three years of his voyage, notwithstanding the utmost exposure, but directly they reached civilization on the coast of Norway, though still within the Arctic Circle, they all suffered badly from colds.

The weather is not always keen and bracing in the Arctic regions; during the summer time in Franz Josef Land, at any rate, it is exceedingly damp, and raw, mist-laden east winds prevail; yet the members of the Jackson-Harmsworth expedition never caught a cold there, though all but two of them did so directly they reached civilization.

More noteworthy still were Conway's experiences in the Himalayas. While among the mountains he and his men, notwithstanding great exposure, never caught colds; nor did they even when they visited the small remote native villages; but when they came down to a village where there was a small European settlement in communication with the outer world, they all took bad colds. Nor is it only in the Arctic regions and among high mountains that colds are absent; the same immunity from them is noticeable during long sea voyages, and when camping out in the desert; and, still more unexpectedly, in the best open-air sanatoriums, such as Nordrach, where the ventilation is practically perfect, it is found that the patients do not catch cold. There is, I believe, plenty of other evidence to show that there are places remote from ordinary human life where colds cannot be caught whatever the exposure; probably many of your readers can bring forward instances.

On the other hand, that ordinary colds are in the highest degree infectious is now becoming a matter of common knowledge, and any medical man if he goes about with open eyes can collect evidence for himself. I have watched a cold pass from house to

house, and have even traced it from one village to another, and have listened, not without some amusement, while the different sufferers have explained to me just how they caught it—ascribing it to some open window, change of garment, or other fancied imprudence. I know houses where all the members of the household, including visitors and children, are constantly catching colds, and they are not the airy or even the draughty houses, but stuffy, grimy, badly ventilated, and dark ones.

—DR. H. W. GARDNER, in *Chicago American*.

“Be still and know that I am God.” As I sit in the silence alone with my God, peering into the wonderland of invisibility, I see the  
 IN THE SILENCE. magic word “Love,” as it were, set around with glowing diamonds. So powerful in their illumination that they seem a sea of dancing, shimmering light; so brilliant, so all-absorbing, that the picture must attract the attention of all God’s children and reflect hither and yon until the entire universe is aglow with this great love-light. The Christ within each soul, catching the glorious reflection, and again sending it out into the great electric circle until not one of all the entire universe remains outside the magic circle of God-love. Still in the silence (the growing moments of the soul) I see man reaching out with Divine Love to all creation until every blade of grass, and every singing bird, and every insect of whatsoever kind it may be, cries out, “I am one in the Universal Life, one in the unchanging God-love, one in this great undying, boundless light that ‘lighteth every man that cometh into the world.’ I am Holy, Holy, Holy!” Oh, the beauties of this great Invisible; the limitless grandeur of a soul at one with God!

Who, in the blessed silence, communing with his own true self, has not perceived the God within him? Who has not in such hours of exquisite freedom, felt the broodings of the God-love over all the world?

The silence, in which *all* is constantly being re-created anew every moment, and which is being sustained, fed and warmed by Divine Love—love that reaches out to and *is* the good supreme love that encircles the entire universe; love so great that it must create within the individual soul, and so absorbing that the individual soul can look out, seeing only its great divine self reflected in every soul in the universe. This great power, invisible love, speaks into visibility its glorious perfection, and the individual so seeing it, the entire world becomes akin, and fear and “wars and rumors of war” disappear, and “Lo, a new kingdom and a new earth” is bourne in on every heart, and behold the last enemy is overcome, for love divine never dies. Let us seek to put ourselves so in touch with this great invisible power that we, too, may create in the silence in wondrous love every thought we send out in the universe, that all may know we are at one with the divine love-light that is our redemption and our growth in this higher thought. Let us open the windows to our soul that the light may pour in and “bathe it with the golden waves of love.” — M. EVALYN DAVIS.

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### THE MOST AMIABLE OF WOMEN.

Mrs. Anastasia Simpson, of Evansville, Ind., who yesterday celebrated the one hundredth anniversary of her birth, is a native of Russia.

She says she can remember sitting by the window in her native country in 1815 and seeing the great Napoleon go by with his army on his way to Moscow.

Mrs. Simpson says she owes her long life to the fact that she was never angry in her life, and has always lived on the plainest food.—*Chicago American*.

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“Nothing befalls us that is not of the nature of ourselves. None but yourself shall you meet on the highway of fate. Be false, and falsehoods will haste to you; love, and adventures will flock to you, throbbing with love.”



## HEALING DEPARTMENT.

BY THE EDITOR.

What words shall I hold to cure my neuralgia? —C. J. B.

Stop all worry, especially about the things of the future. Affirm the power of the Infinite Mind *now* bringing about in you, and in your affairs, whatsoever you desire. To the turbulent thought waves in your nerves say, “In the name of Jesus Christ, I give you peace; *be still.*”

Will you kindly give a “word formula” to overcome rheumatism? —M.

The root cause of rheumatism is a critical, cynical state of mind, which fills the nerves with an acid that eats out the vitality. The remedy is, hold thoughts of good will and love toward everybody and everything. Say often in the silence and aloud, “God is Love, all is good, the earth is the Lord’s and is filled with His wisdom. I find no fault anywhere. I am filled with His love and vitalized with His vitality.”

If a patient should come to you for treatment suffering with a painful finger, and you should discover the finger was out of joint without consulting the patient, and if you knew a slight twist would put it in place, the question is, how would you treat that particular case? —C. A. DE G.

We should not hesitate to put the finger in place with the “slight twist.” The rule in spiritual healing is, be led by the Spirit within. Job said, “There is a Spirit in man, and the inspiration of the Almighty giveth him understanding.” Jesus said, “It is not I, but the Father within me, he doeth the works.” This Spirit within will inspire you to do just the right thing at the right time, if you trust it.

Please tell me what is the correspondence to a cold in the head, and what words of Truth to hold to cure it. —E. A. W.

What is termed a “cold in the head” is a congestion caused by the stoppage somewhere in the organism of the vital currents. This stoppage may

be caused by some thought either on the mental or physical planes of consciousness. The thinking centres in the body are sensitive to thoughts corresponding to their realm, and frequently carry on conversations without our being especially aware of what is going on, but the effect of which we afterwards get in the conscious mind, whose thinking centre is the head. For instance, a thought of sex-lust might be directed by one strong fearless organism toward another that was timid and fearful, which would cause tremor and cessation of life action at the generative centre. This would afterward show itself in the power centre in the throat, and a cough be named. Again, a thought of jealousy and revenge might be sent out by one, and cause fear and shrinking in another at the heart centre. This would congest the currents passing through the lungs, and a "stuffy head" be the first symptom, followed in severe cases by fever and pneumonia. The character of the thought will locate it in the organism. Every function in the organism is governed by its thinking centre, which has a mind and brain. Therefore we can talk to these body centres and tell them what to do, and they will carry out our desires. We do not talk to the body, but to the mind that forms the brain cells in the body, and it carries out our instructions. Therefore, to heal a cold we take up a general denial of the power of mortal thought to interfere in any way with the natural functions of the body or the harmonious thoughts of the mind. Deny the belief in cold, and affirm the rich warmth of the One Great Throbbing Heart of Love. Cast out all fear, all lust, and all hate. Lie on your back, and send your conscious thought to the uttermost parts of your earth (body) with the word, "I am the health of my people." "There is nothing to fear, for God is here."

What causes the teeth to decay? Please give some statements for their perfect manifestation. — Mrs. R. M. B.

Teeth manifest the *substance* of Being. That sub-

stance is pure, incorruptible, and imperishable. This should be its manifestation in every part of the body, and it would be did not the carnal mind project into it the idea of corruption, decay and death. This idea bears its fruit in decaying bones and hollow teeth. The remedy is: Deny the belief that substance can become corrupt, decay and dissolve. Then affirm its innate purity, indestructibility and undying immortality in you and every part of you, especially your teeth. Also deny that your teeth are decayed, and affirm their perfection.

In this district resides a lady, a very pretty woman, with her husband, a squatter, in good circumstances. They have four children, two boys and two girls, very healthy, good looking children, but deaf and dumb. They were born so — the oldest is now thirteen. Will you explain the cause of the defect in these children?

Again, I have been holding the thought of *Peace*, knowing that only good could come to me, yet my salary was cut down last August without good cause. Please explain why.

4

— E. S. H., New South Wales.

The senses are temporary and variable — no two people see, smell, feel or hear alike because of difference in training. One who neglects to talk accurately and clearly becomes a slovenly conversationalist, and such an one's children will be like him, if the association has been intimate. The sense man is an imitator and the imitation becomes a habit of thought. Many cases have been known where through anger or moroseness a person has suddenly refused to talk, and passed out of the body after years of silence. This fixes in the mentality a habit that when that person again takes up a body will assert itself and the child will be dumb, although all the organs of speech are perfect. It is well to remember that passing out of the body does not change the habit of thought. So the one who through stubbornness refuses to speak, may be born again with that thought so fixed in mentality that he cannot speak, and he may have many earthly experiences as

a deaf and dumb person, perpetuating that stubborn thought in the race generation after generation.

Then here again the law of association and imitation comes in play. It is found that the children of the deaf and dumb come under the same disability, if left with the parents, but if removed at an early age they can be taught to talk and hear like other children. Children learn to talk from their associates, and it is quite evident that the children of the family you mention have learned dumbness from the first child. Had they been removed from that association they would have developed their senses.

Deafness may be acquired in the same way. If we stop our ears to the higher monitions of the Spirit's "still small voice," the mind becomes atrophied in that direction, and when we again take up a body we may find ourselves unable to receive the vibrations of mind on any of its planes of action, and we are born deaf. Some people have never developed the soul's capacity in some of its avenues, as, for instance, the man born blind whom Jesus healed. The disciples asked, "Did this man sin or his parents, that he was born blind?" They recognized that the effect of sin might be reflected on the mentality through some error in a previous life on the part of the individual, or by the earthly parents' sin. Jesus did not dispute their philosophy, but said in this case that the cause was inherent inactivity in the individual—he had failed to develop the seeing capacity, and the "works of God" had to be brought out in him.

Not knowing all the points leading up to your curtailment of salary we would not undertake to give the mental cause. We do know, however, that if you are faithful in your adherence to the Divine Law, and continue to throw your cause upon it, that it will finally bring you justice. God never fails to bring our very own to us if we trust Him wholly.

Last August you gave us a beautiful article in *UNITY* on th

"Power of Blessing." It appealed so to me that I have been working according to the suggestion ever since. I always insisted (even before I came into the Truth,) that one was only as old as he felt, and have *longed to manifest youth* again with its joy and gladness of which *my heart seemed so full.* With perfect faith I resolved to follow the directions laid down in this article, and already the results have manifested in an overcoming of a throat disease of thirty years standing, through a realization of the power in that little brain centre at the root of my tongue. I write these few lines to ask you if you will give us *more* on this subject in the UNITY so that we can all work together. It seems to me that you are the pioneer in this *new country*, and I know there are others besides myself waiting for the word.

— J. B. G.

The above is one of many letters we have received on the subject mentioned. It is our earnest desire to make as plain as possible the rather obscure *modus operandi* of bodily healing. To do so will require a more extensive work than the pages of UNITY — which we shall eventually issue. Yet, the whole philosophy is set forth in the Bible, and when men learn that the body is an aggregation of all the entities in the world, and that every entity is the form of an idea, which is constantly with it as an oversoul, the whole matter will be made clear. Every idea held in mind by a fixed law manifests itself through an aggregation of like ideas in the organism, and when we have learned the location of these aggregations we can direct our attention to the specific locality and get quicker and more definite results than through the abstract method, which ignores all details. For instance, all ideas pertaining to the affections manifest through the heart centre, or *solar plexus* — metaphysically, love. Fear for one we love causes the heart to stand still, and the reaction is a violent throbbing. This throws the whole machinery out of time, and the circulation is impaired. Again if the affections are not exercised, fatty degeneration of the heart sets in. This is quite prevalent among those who live to eat and drink. They have exercised to excess another centre, the vital, and have in consequence become unbalanced. This man of many parts must become *one*, and that one "the only begotten of God," the

divine idea of man made manifest. But the Self Consciousness in man is one of the important factors in bringing about this unity, and this is why he must know himself and have dominion over his world. Every thought aggregation in the consciousness, which includes both mind and body, must be specifically redeemed before man can sit at the right hand of Power. The promise is "to him that overcometh."

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#### MOTHER'S HAND CURE.

I don't believe in hypnotists, nor am I much inclined  
To bank on certain people who manipulate your mind.  
I view the Christian Scientists, who cure my broken arm  
By bidding me "forget it," with a species of alarm.  
The Buddhist cult and magic are not patronized by me,  
And I flee the mental healer with extreme alacrity.  
But there's an old time method that my sure respect commands,  
When I think how mother cured me by the "laying on of hands."

For mother's hands were slender, but a most peculiar might  
Lay in their application, and they fitted very tight;  
My "errors" and "delusions" were smoked out on the spot,  
And vanished in a flame of fire — for mother's hand was hot.

There are certain thoughts and principles no doubt that do you  
good,  
And trouble oft may be allayed by Christian fortitude.  
But it's wise to call a doctor when you have a colic pain;  
And I don't believe those people who declare its all your brain,  
That when you're tied up kinky in a double twisted knot,  
You've only got to think you're right and be so on the spot.  
I'm fain to take such people with their "thinks" and "praying  
bands"  
And cure them as my ma cured me, by "laying on of hands."

Could they but lie across her knee as once I used to lie,  
Their disbelief in misery away would quickly fly;  
Their "errors" and "delusions" would be smoked out on the spot,  
They'd howl with very real pain, for mother's hand was hot.

— *The Brown Book of Boston.*

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CHAS. E. PRATHER, Business Manager.

## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

Prof. Le Roy Moore has ended his mission in Topeka, Kans., and has taken up active work in St. Louis, notice of which is made on another page.

On Sunday, March 16th, Charles Brodie Patterson, editor of *Mind*, New York City, spoke to crowded audiences in San Francisco, the morning service being held at the Home of Truth, and in the evening at the Alameda Home.

A New Thought circulating library has been opened in the Sarah Wilder Pratt rooms, 87 Washington St., Chicago, Ill. Noon meetings are held there every weekday at 12:30 o'clock, with addresses by prominent speakers. Mrs. Harriet W. Coolidge is the metaphysician in charge.

The Pillow Verses that appear in *WEE WISDOM* are becoming, like "Mother Goose Rhymes," part of the children's literature. We have calls for them to be reprinted quite often; frequently these calls have come from the grown-up children. In the April number are reprinted the verses from November, 1898, which have been especially helpful to many.

On April 6th Dr. T. Y. Kayne, of Chicago, began a series of lectures on Practical Christianity before a large class, in St. Louis, Mo., at the church, southeast corner 18th and Pestalozzi Streets. Dr. Kayne's presentation of Truth is growing more popular every day. His classes in Chicago, Kalamazoo, and other places have been very large. He may be addressed while in St. Louis in care of H. H. Schroeder, 2622 South 12th Street.

MY DEAR BROTHER FILLMORE — I want to say especially that for clear thought, power, and adherence to principle, I have seen nothing in UNITY or any other magazine which to my mind compares with that article of Mrs. Emma Curtis Hopkins, of sacred and sweet memory, entitled, "How to Attain Your Good," in the January number. Mrs. Hopkins wrote it, though it may have been copied by another. I remember well when she gave that address at the Seminary in Chicago. It created a profound impression. I think I copied it once. But it is all so fresh in my mind — I had not thought of it, but on reading it, as before, I was spellbound by its power. I must also tell you of a fine little bit of telepathy. I said, after reading the article referred to, "Now I must send to Mr. Fillmore and have him send me several copies of that number." I said this several times quite earnestly, because I wished to distribute them among my people. I was to write on *Monday* sure, but something prevented. Now on *Wednesday* last, a little while before the assembling of my meeting, the postman brought me the bundle you so kindly had already sent. *I did* distribute them as judiciously as I knew how. May you be blessed by the issuance of that number of UNITY. Now, then, you see I have just started again, as it were, in Minneapolis. I am doing splendidly. I really have stepped into the large open room I have been seeing for so long a time. God is Good; man is faithful.

How delighted we would be to grasp each others' hands once more — bless you! I hold the Wednesday meeting in my rooms. On Sunday evening I speak in the Academy of Music, 721 Hennepin Ave. Thine in Truth, WILLIAM C. GIBBONS,  
14 Fourteenth St., Minneapolis, Minn.

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The Divine Science Association of St. Louis will hold services at the "Odion" Lecture Hall every Sunday at 11 A. M. Room X, on the second floor of same building, will be used as a reading room, and class room with an adjoining room for healing.

— LE ROY MOORE, Teacher and Healer.

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If our "word formulas" do not heal you try "Mother's Hand Cure," set forth with full explanations on page 244.

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Free metaphysical books by mail. Address, Lillian W. Parkins, 1395 Harrison St., Oakland, Calif.



## REVIEWS OF NEW BOOKS.

J. H. C.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

## HOW TO SUCCEED, by Austin Brierbower.

A book of twenty-two chapters composed of sentences so terse as to be epigrammatical, and paragraphs of condensed wisdom from a material standpoint. Should the author use his power of reasoning and intellectuality upon the spiritual plane of consciousness, and from that viewpoint tell us "How to Succeed," we would attain the highest measure of success. Here are one or two of the good things he says: "We should put our imprint on time as it passes, always striking when things are going by, and not looking back after them or forward to them." "The present is the great moment, being all we have, and must be enjoyed when it is here in order to be possessed by us." "Men should not live in what is to be, when they are doing nothing to bring it about. Idle, theorizers never get their ideals. Expectation alone brings nothing into being. Deeds must give it birth." Published by R. F. Fenno & Co., 9 & 11 East 16th St., New York City. Price, cloth, \$1.25.

PRACTISE *vs.* PRAYER.

The first of a series of common-sense talks by Francis Edgar Mason, pastor of the Church of Individual Dominion, Brooklyn, N. Y., and editor of *Dominion*. In this treatise the subject of prayer is handled in a masterly manner, which convinces the reader that the answer to prayer is in his own control, and that by practising that for which he would pray he obtains his desire. The idea is clearly presented that what the world needs is less prayer and more practise. "The hands that help are better far than lips that pray." The writer believes in the right kind of prayer where one enters into the sanctuary of the higher nature, and communes with the good, the pure, and the true. This is indeed a "common-sense talk," and gives us the right idea that true prayer is service. We gladly recommend it to our readers. Like all the other productions of this writer, this article is logical from start to finish. Francis E. Mason Publishing House, 7 & 9 Warren St., New York City. Paper; price, 10 cents.

THE SECRET OF HUMAN UNFOLDMENT, OR HOW TO INBREATHE  
TO THE VITAL CENTERS OF THE BODY FOR PHYSICAL AND  
SPIRITUAL EXALTATION, by Edgar Wallace Conable,  
Editor of *The Path-Finder*, Roswell, Colo.

In this treatise the author explains that there are nine important centers in the body, teaches how to concentrate upon these centers, and presents methods by which they may be vitalized and wonderful results produced. That marvelous results may be

obtained by following these instructions, is an undoubted fact, if they are taken up *wholly* for the development of spiritual growth and understanding, and the one who takes up the study is spiritually poised and *master of himself*; otherwise he gives new life and power to forces which will master him, and make of himself, to use the author's own words, "a dispicable animal." We feel justified in sounding this note of warning to those who, seeking all helps to their spiritual unfoldment, may, through lack of knowledge, be hindered rather than helped. Paper; price, 50 cents.

A BOOK OF SECRETS, by Horatio W. Dresser.

It is with pleasure that we again make brief mention of this book to which we referred while it was still in press. It is now before us, and we would it were in the hands of all our readers. It is full of great spiritual truths expressed in beautiful language, and appeals to the finest, truest thought within us. Mr. Dresser is keeping pace with the advanced thought of the day. Cloth, \$1.00, net. G. P. Putnam's Sons, New York.

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Among that vast array of books generally classified as New Thought Literature, certain volumes stand forth pre-eminently as combining both the philosophy of this teaching and its practical application. While the value of the New Thought as a philosophy and system of ethics is generally conceded, even by the orthodox, its practical value is but little realized, indeed is hardly perceived by the majority. Books, therefore, that apply these principles to the various problems and incidents of daily life are particularly valuable, the more so when they present their illustrations in a simple, homely manner, easily understood by all, and so portrayed as not to arouse the antagonism of prejudice. Such books are "How We Master Our Fate" and "How to Control Circumstances," by Ursula N. Gestefeld. The former has run through three editions, and the latter, though on the market only since December 1st, has almost exhausted a first edition and the second is now in preparation. The wide range of subjects and their treatment shed new light on many old sayings and teachings, and the lack of consolation and support that some of them gave, is now converted to an ever-present aid. Both books are published by the Gestefeld Publishing Co., of Pelham, N. Y., who always issue works of merit.

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Do you know of any one, lady or gentleman, thoroughly educated and refined, capable of teaching Christian Science, one who has sufficient means to keep him while pioneering this Truth? There are a number here, I am sure, who would like such a person as a leader.

— R. G., Ashtabula, Ohio.

(Full address can be had at this office.)

## EASTER WITH THE UNITY SUNDAY SCHOOL AT KANSAS CITY, MO.

Arlington Hall was filled to the doors with an appreciative audience, notwithstanding Old Boreas was scattering snowflakes on his chilling breath.

The service was given over almost entirely to the children, who presented the beautiful cantata, "The Birthday of Hope," most excellently. The music was inspiring, the speaking parts filled with strong Truth statements, and the Bible selections pointed our interpretation of the resurrection.

The Assistant Superintendent, Mr. Chas. E. Prather, presided, and the exercises were a grand success in every way. After singing and a prayer by the school, the Superintendent, Mrs. Jennie H. Croft, made a short address of welcome. The school has been organized less than three months, and its success along every line is almost phenomenal, being ably conducted by a corps of practical officers and teachers.

At the close of the greeting by the Superintendent, a wee maiden, all in white, stepped to the platform and presented her with a bunch of white hyacinths, tied with ribbon and bearing a card with the inscription, "An Easter love-offering from your Sunday School scholars." Hidden behind the card was a little purple satin bag containing some gold pieces. It was a complete surprise to Mrs. Croft, but in a few words she expressed her thanks and appreciation of the esteem in which she is held by the School and Society, of which this testimonial was an evidence.

Mr. Fillmore's address was in his usual happy vein, sparkling with wit and studded with gems of Truth. He always rises equal to the occasion, and at this time outdid himself. At the close of the address a special Easter offering, mostly in gold, was presented to him through Mr. W. G. Haseltine, president of the Society. Mr. Fillmore responded, in a few well chosen words of thanks, for this love-offering from the Society, as also did Mrs. Croft, when she discovered the symbols in her satin bag.

Artistic souvenir programs were issued for the occasion, the contents being given below:

SONG — "Glory to God,"	-	-	-	CONGREGATION
PRAYER OF AFFIRMATIONS	-	-	-	SUNDAY SCHOOL
GREETING	-	-	-	SUPERINTENDENT
SONG — "Easter Morning"	-	-	-	SUNDAY SCHOOL
RECITATION — "Easter Morn"	-	MARTHA HASELTINE		
SONG — "Easter Time"	-	-	-	SUNDAY SCHOOL

RECITATION	{	COURTNEY COTTON	MORRIS SHAFER
		HARRY CATES	RAY WALMSLEY
		EWELL SCOTT	

VIOLIN SOLO	-	-	-	-	-	ROBERT HOAGLADN
-------------	---	---	---	---	---	-----------------

# “THE BIRTHDAY OF HOPE”

An Easter Concert Exercise, by Jessie B. Pounds and J. H. Fillmore.

CHARACTERS - -	{	<i>Hope</i> —ANGIE FULKERSON
		<i>Joy</i> —IONE JOHNSON
		<i>Grief</i> —LIZZIE WARD
		<i>Little Child</i> —HELEN NACE
		<i>Infant Class.</i>

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CECIL GATES

ROYAL FILLMORE

BERTHA HOERNER

VERTELLA YANCY

LEWIS GATES

EDITH BAKER

ADDRESS - - - - - CHARLES FILLMORE

EASTER HYMN - - - - - CONGREGATION

RUTH GUSTORF.

Alleluia! song of praise—now triumphant voices raise;

Lord of Lords, and King of Kings! joyful Alleluia rings.

Christ the Lord today is risen, majesty and glory given!

O'er the grave is victory won, Alleluia! Christ the Son!

Resurrected Christ is King! sing, rejoice, glad tidings sing!

Every soul that bids Him come finds at last the heavenly home.

Father, Son, and Holy Ghost—three in One, Almighty Host!

God, Most High, to Thee we pray! Christ the Lord is risen today;

ANNOUNCEMENTS - - - - - CHAS. E. PRATHER

EASTER OFFERING

SONG—“Christ is Risen”	{	MRS. EDITH HASELTINE
		MISS JENNIE CARTER
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The program was concluded with an exposition of "What is Practical Christianity?"

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---

In correcting a typographical error before going to press last month, the eleventh line in the article on "God," by Mrs. Alida M. d'Isay, was replaced in the wrong position, being made the seventh line. It should have read:

"Primitive man worshipped nature, and its manifest forces he 'personified as great beings, which were to be contended with,' or appeased. Among various races the sun was regarded as a great deity, and to it human sacrifices were offered."

Very seldom, indeed, do such mistakes occur in *UNITY*, it being one of the cleanest and typographically correct magazines published.

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In regard to subscriptions or where you can find *Unity* literature on sale, read the Announcement on second page.

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We call your special attention to the "club combinations" on books of our publication, mentioned in another column.

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Any \$1.00 metaphysical journal and *UNITY* one year for \$1.50

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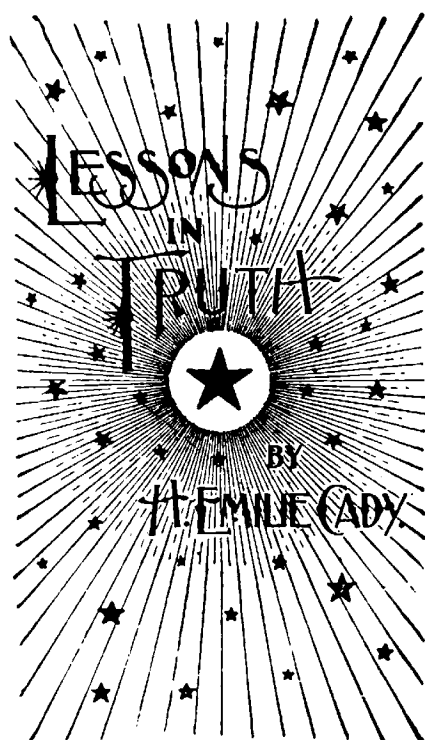
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Vol. XVI.

KANSAS CITY, MO., MAY, 1902.

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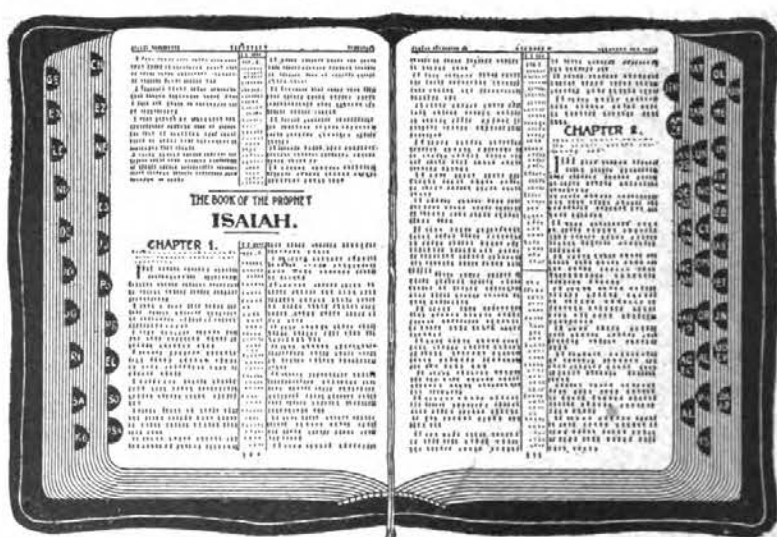
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*Francis Edgar Mason.*



Devoted to  
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VOL. XVI.

KANSAS CITY, MO., MAY, 1902.

No. 5.

## RESURRECTION.

[An Easter Soliloquy.]

FRANCIS EDGAR MASON, in *Dominion*.

That I may know Christ and the power of his resurrection.  
— Paul.



WHETHER the resurrection was a fact in the historical life of the man of Galilee, or the idealization of some ancient writer, matters not. The same purpose is subserved and fulfilled either way.

That the mind of man could depict such a possibility, even from the standpoint of romance, argues the probability of its consummation in man. If there never was a resurrection, as the Bible maintains there was, there *will* be, and the Bible record must at all events be the prophecy of the fact that shall yet come to pass in my own life.

Resurrection applied in its general sense implies a resumption of effort, a rising from dead things to renewed activities, and especially to the regeneration and renovation of the mind of man. In fine, resurrection implies mental transition.

Life under its present auspices is a tomb, for we are all more or less circumscribed by ignorant limitations and hindrances, which contribute to the inharmonies of life; and it is from just these tombs we need to be liberated and resurrected.

One's life should be a perpetual resurrection. There should never a moment escape us that does not bear the record of an uplifting, for resurrection is the prophecy of ascension where the mind finally emerges from the chrysalis of ignorance to find its center in the all good.

If we consider the life of Jesus Christ, we are forced to admit that his goodness made his life a continuous resurrection until it consummated in the final ascension above the valley of the shadow of death to an eternity of bliss.

Easter means resurrection, and resurrection signifies tombs of folly, of ignorance, of limitation to both the mind and the body of man, and it should not be reduced to a particular religious issue. This narrow interpretation is retroactive, for it carries the mind back into the past to wander down the misty vistas of tradition, to perpetuate merely an historical event.

The human race is limited in health, morals, wealth, and we lack the spiritual elements that constitute a Christ order of being. The kingdom of heaven is still in the sky. We hope for the good things in life instead of have them. We are dabbling in all sorts of inconsequent issues to correct these failures in life. We vainly manipulate politics. Our colleges turn out theological students by the thousands as guides to the New Jerusalem, but they never find it. We are still experimenting with various forms of medication, hoping to bring relief to sick and suffering humanity, but the divine panacea has never been discovered. We are juggling with creeds, dogmas and superstitions in vain attempt to unlock the future, but everything remains phantasmagorical or problematical.

Now it is from the tombs of this ignorance that we would resurrect humanity that they may see the glory and the perfection of man as he should be. And Easter means just this and nothing more. It is a rising from the tombs of human inconsistency.

The very fact that man needs to be resurrected from dead things evidences the fact that he needs more life, more activity, and since the Christ was the true resurrection, we need the Christ mind in us to consummate the resurrection.

If we consider the specific resurrection of Jesus at



all, we must look upon it as the record, or the object lesson which must be actualized in every detail of our own lives; and in this nature only can his resurrection become our resurrection.

Under this operation of the Easter law, or principle, we rise into equal power and purpose with the Nazarene. We partake of his divine nature and become joint heirs with him to the heavenly inheritance. We are partakers of his glory in actual consciousness, and not by proxy, as must occur under the observances of conventional Easter reckonings.

We can accomplish vastly more by resurrecting ourselves than by perpetuating an event in history. The former is the actualizing of the Christ nature; it is the incarnation of the God mind. Christ is no longer an historical personage, a citizen of ancient Galilee, but a divine realization — an actualization. The demonstration of a Christ is far better than the commemoration of one.

Christ is an emancipating thought or a spiritually elevating act. These are the things that lift us above the gravity of human proclivities and fleshly inclinations. They inspire us with that state of mind that makes us absent from the body and present with the Lord — those lordly thoughts which force a resurrection into our lives and beings. These are the things that free us from all limitations, speculations, mystery and hopes, and make us actual heirs to all the providences of Nature.

Man's body should also be free from all that disturbs and annoys. The equilibrium of his divine poise should be perfect. Pain, distortion, and disease should be unknown to him, and they would be if he understood the power of Christ's resurrection; but so long as the masses observe merely the historical event, taking no thought for its lesson in the soul, we must remain in our limitations and bondage. "It is the spirit that quickeneth; the flesh profits nothing," and until we receive the Spirit, we shall still remain in the thralldom of the flesh.

We must awaken to the fact that Easter does not mean a tomb in Nazareth, and that Christ does not mean a Nazarene. The tomb is our own folly. The Christ is our divine individuality, and the lesson of Jesus' resurrection is to show us what the Christ mind will do in the liberation of both the mind and body of man from human follies and from physical limitations.

The resurrection takes place in the individual who goes about doing good, for goodness is uplifting and inspiring. It makes the heart light and free, bouyant and gay, and this is the only true resurrection; it frees it from oppression and depression of worldliness.

Now, I call that man a partaker of the resurrection of Jesus Christ who sinks his own personal interests in his desire to help humanity, who considers others in the same divine manner he esteems himself.

I consider that man risen with Christ who seeks the good of others rather than the goods of others.

I consider that man resurrected who dare speak as one having authority, and who does not lend his voice to the mere reiteration of old-time dogmas because they are conventional, or who does not nod his head in assent to custom and things because the majority concede to them, or because they are endorsed by public approval.

I call that man resurrected who reckons his heredity from God rather than from the alleged fallen man Adam; for a resurrection of this higher order terminates the fall of humanity and embraces the freedom of the sons of God.

I do not call that man a participant in the resurrection of Jesus who recognizes merely the conventional Easter as applied to the man of Galilee and the tomb of Palestine—he is merely a religious puppet.

That man is only resurrected who finds the Christ spirit in himself, and who employs it to elevate himself and the whole human family above the strife and

contention, the sorrow and suffering, the hindrances and the futile hopes of the human mind.

It was just this that consummated the resurrection of the Galilean, and the practise of these things by us will consummate an equal resurrection in our life, or in any life, for Nature is no respecter of persons.

Teach us to rise, O Lord of Life,  
Above the tombs of human strife;  
Teach us the stone to roll away,  
And on us pour celestial day.

Thy power we ask to roll away  
The stone from off our tomb of clay;  
Into Thy spirit we would rise,  
Into Thy realms of paradise.

On tombs now dark with gloomy night,  
Pour in the sunshine of Thy light;  
And in the mind's eternal day  
The glory of Thyself display.

From passion, greed and selfish aims,  
From all that binds with error's chains,  
We ask Thy power to make us free,  
That Thine our resurrection be.

Thy resurrecting power is Love,  
That elevates the mind above  
The tombs of sickness, sin and pain,  
Thy heavenly peace to ever gain.

Then grant Thy love to make us free,  
Grant us like Thee to ever be;  
Thy peace we ask, Thy power we crave,  
To roll the stone from off our grave.

Then will this Easter, kept to Thee,  
Record the day that sets us free;  
Free from all passion, malice, strife,  
Triumphant in the Lord of Life.

---

#### UNITY: AN ACROSTIC.

I. E. HERRIOTT.

United by the bands of love,  
No evil can we see;  
In all our actions we will prove  
That only love can be.  
Yes, this is our *loved Unity!*

## FRANCIS EDGAR MASON: A BIOGRAPHICAL SKETCH.

JENNIE H. CROFT.

Francis Edgar Mason was born in Cambridge, Mass., April 30, 1853. His father, William A. Mason, was a civil engineer and surveyor. Francis followed his father's profession for a number of years, but being a natural mechanic drifted into that line of pursuit, which he followed up to the year of 1887, when his attention was called to Christian Science. In the course of investigation into the teachings of this cult he listened to a lecture upon the subject, which decided him to abandon the business he was engaged in and devote his time and talents to a comprehensive study of the science. He soon absorbed the logical ideas incidental to this sect, and with his usual energy at once opened an office in his native city as a Christian Science healer.

He attended the First Church of Christ (Scientist) of Boston, over which Mrs. Mary Baker Eddy presided as pastor, and in the Sunday School soon became conspicuous as an apt interpreter of the Scriptures. Mrs. Eddy's attention was attracted to Mr. Mason by his logical conclusions, and she invited him to sit through a rudamental course at the Metaphysical College, which she personally instructed. Soon after this Mr. Mason was tendered the pulpit of the Boston church, which he filled for a year and a half. He also had charge of Mrs. Eddy's college, living there during his associations with her.

Mr. Mason relates a characteristic incident in connection with his first attempt at preaching. He is a fluent speaker, and when enthused with the subject upon which he is talking, does not suffer for lack of words; they pour forth rapidly and with great earnestness. In those days he had not the experience or the training which he has now, and when the time came for his first sermon he ascended the rostrum in

some trepidation, and after reading his text began to speak, and in his own words, "It was like one of those Fourth of July fireworks which you fasten to a tree and which goes off with one continual whirl and whiz until finished." At the close of the service Mrs. Eddy approached him, saying, "That was a fine discourse, Frank; very fine, indeed. There is only one fault I could find with it—we could not understand one word you said. You will please to repeat the sermon next Sunday, and give it to us *slow*."

In 1889 he received a unanimous call to the First Church of Christ (Scientist) of Brooklyn, N. Y., which, under Mrs. Eddy's advice, he accepted, continuing his service to the Christian Science Publishing Company as editor and writer of the Sunday School lessons.

In the fall of 1889 Mr. Mason commenced the publication of a periodical, called "The Seed." The Christian Science Publishing Company of Boston denied his right to publish upon his own account, claiming that all Christian Science literature was spurious that did not have the stamp and endorsement of the Boston publishing house. They sought the suppression of this periodical, which led to Mr. Mason's withdrawing from the Eddy faction and starting upon an independent basis. The "Eddyites" sought to have him vacate the Brooklyn pulpit, and a rupture in the church was the result, about twenty-five of the so-called "loyal" students withdrawing from the church and forming a new organization.

Mr. Mason's church continued to flourish, and for upwards of twelve years he has maintained an independent church along ethical lines. He changed the name of his church about two years ago to "Church of Individual Dominion," the name standing for just what the church teaches. Mr. Mason has the courage of his convictions, and is fearless in his declaration of the Truth as he apprehends it. He is indefatigable in his work for the enlightenment of the people, responds most willingly to calls for lectures, and to

teach classes, and with his pen reaches and feeds many a one hungry for the Truth. Every Wednesday evening he throws his home open to all who will come, and usually the life of Jesus as recorded in the Gospels is taken up and the parallel drawn with that of man. These meetings are also for discussion and questions, and a good work is done in this way.

Last summer Mr. Mason published a book entitled "Daddy Gander," a child's funny book, containing 100 pages of three-color illustrations. He organized a stock company known as the Francis E. Mason Publishing Company, with offices at 7 & 9 Warren St., New York City. The Company was capitalized at \$10,000, one half of the capital stock, minus one share, being sold at par, Mr. Mason retaining the controlling interest.


Some few years ago Mr. Mason changed the name of his periodical to that of *The Rostrum* and anon to *The Healer*, and recently to that of *Dominion*, which name it now bears. *Dominion* is a bi-monthly magazine advocating "Twentieth Century Ethics," and comprised of articles almost entirely from its editor's pen. Its tone of power and dominion is a stimulant in itself to the reader, who, if he will put into practice the teachings it contains, will attain dominion over all things.

Mr. Mason is a warm-hearted, sunny-dispositioned gentleman, and radiates an atmosphere of peace, love, and good-will to all with whom he comes in contact. With his charming wife, who is his most able co-worker, he is demonstrating the beauty and value of life as lived upon the higher plane. He was married when 24 years of age to Miss Harriet Elizabeth Sands, of Cambridge. They have a married son, Francis Howard Mason, who is manager of the Provision Department of the Armour Packing Company in Brooklyn, N. Y.

"Thinking good creates good."

# JESUS CHRIST.

ALIDA MORSS D'ISAY.

 HERE never has been, and never can be stagnation in spiritual things, for Spirit is life and must ever find expression. Christianity has never been devoid of this Spirit-force, for whenever it has degenerated into materiality, or been polluted by human ambition and covetousness, the latent spark of the Christ truth has shot forth rekindling and illuminating, and revealed some new thought so full of force and potentiality that humanity would take a great step forward toward the spiritualization of the race.

We are passing through one of these crises today. The atmosphere of thought is vibrant with the stir and thrill which in nature presages the dawn of day. Nature is yielding her secrets in the material world with marvelous rapidity, the sequence of the quickening and stir in the thought realm. And the gate, which so long has been supposed to lead into a domain too full of mystery for us to enter, is thrown open, and we stand on the borderland of the physical with its fascinating phenomena.

Because we see the dawn, or more likely the first faint rays of light which fortell the dawn of a new era in the religious thought, let us not depreciate the bright stars, which have heretofore illumined the pathway for humanity in its search for truth in the fullness and splendor of a daylight revelation. It was a star that guided the wise men to the manger from which the Son of Righteousness arose. And through the past two thousand years the three wise men have become a countless host in quest of the manger of truth.

If it were possible, we should like to come to this earth a stranger, a visitor from some distant sphere; and, hearing the name of Jesus Christ spoken by people of every class and station in life, would like

to ask, "And who is he?" With what eager and intense interest would we listen to the testimonies of Jew, Christian, skeptic, metaphysician, philosopher, statesman, warrior, poet; the rich and the poor, the old and the young; for all would bear witness, either historically, dogmatically or spiritually, to "that name which is above every name."

But before we attempt to express, as nearly as it is possible for us to do so, our conception of the Christ, we would like to quote a few of the countless testimonies which have been given concerning Jesus of Nazareth. It may at first seem irrelevant to do so (to the purpose of this paper), but not so it seems to us, inasmuch as *Jesus revealed the Christ*. The life lived by Jesus, and by his life we mean his character, teachings and miracles, made manifest to humanity the God-power, the infinite Father love. He stands alone — the great object lesson for the race to contemplate and study and emulate. "He spake as never man spake," for "he taught with authority, and not as the scribes," and "the three short years of his active ministry formed an epoch in the history of the world."

The rules of mathematics would be of no value unless practically applied. So the law which governs in the realm of the unseen, to be of use to mankind must be interpreted and applied by the individual consciousness. Jesus was master of the science of the soul, and in his teachings gave and demonstrated rules which the race may as safely use and adopt as students in mathematics may rely on those of a Euclid. Yet never has any one, "by the sublimest and supremest effort to live in obedience and in harmony with his teachings, been able to accomplish anything to be compared with those things which Jesus did so calmly and so easily."

Strauss says: "If in Jesus the union of the self consciousness with the consciousness of God had been real, and expressed not only in words, but actually revealed in all the conditions of his life, he



represents in the religious sphere the highest point beyond which posterity cannot go. \* \* \* If we ask how Jesus attained that harmony of the soul, we find in the existing records of his life no trace of painful conflicts from which it might have proceeded. \* \* \* Jesus appears a beautiful nature from the very start, which had *only to unfold itself from within* to become more and more clearly conscious of itself, and more firm in itself."

Josephus, the great Jewish historian, says in his "Antiquities of the Jews": "About this time lived Jesus, a wise man, if it be proper to call him a man, for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Greeks. *He was the Christ.*" And then refers to his crucifixion, and his appearance to his disciples the third day after his burial.

Though the foregoing has been pronounced an interpolation by many critics, Renan considered the passage authentic, with the exception of a few changes, as, "He was the Christ," for the supposed original sentence, "He was called the Christ."

The famous d'Israeli of our own time, another Jewish witness, says: "Perhaps the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jew as the Prince who was crucified? Has not he made their history the most famous in the world? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe, and changed its name to Christendom?"

Celsus, a Grecian philosopher of the second century, wrote a work against Christianity, but in referring to most of the leading incidents narrated in the gospels of Matthew, Luke and John, he furnishes corroborative proof of their occurrence. Julian, the apostate, living in the fourth century, testifies in a similar way. In his attack upon Christianity, he admits Jesus to have been celebrated for over three hundred years on

account of the works done in his lifetime. These ancient writers do not dispute the miracles, but attribute the power which enabled Jesus to perform them to Beelzebub, or evil spirits.

Augustine says: "I have read in Plato and Cicero sayings that are very wise and very beautiful, but I have never read in either of them, 'Come unto me all ye that labor and are heavy laden.'"

Fairbairn exclaims: "His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness or diminished their force."

Franklin says: "As to Jesus of Nazareth, I think that the morals that he taught and his religion, as he left them to us, are the best this world has ever seen, or is likely to see."

Luthardt analyzes him thus: "With all other men there is some discrepancy in the inner life. The two poles of intellectual life, knowledge and feeling, head and heart, the two powers of the moral life—in whom are they fully agreed? But as to Jesus, here reigns perfect harmony of the inner spiritual life. His soul is at absolute peace. He is all love, all heart, all feeling, and yet on the other hand, all intellect, all clearness, all majesty—sublime harmony."

Napoleon testifies: "Everything about him (Jesus Christ) amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. \* \* \* Jesus Christ alone founded his empire on *love*. From first to last he is always the same—majestic and simple, infinitely firm, infinitely gentle; with an empire so absolute, he has but one aim, the spiritual perfection of individuals."

Ingersoll says of the *man* Christ: "His life is worth its example, its moral force, its heroism of benevolence. For that man I have infinite respect and love."

Hegel pays this tribute: "He was the being in

whose consciousness the unity of the divine and the human was exhibited for the first time with an energy that in the whole course of his life and character diminished to the very lowest possible degree all limitations of this unity. In this respect he stands alone and unequalled in the world's history."

N. R. Grey, called the acute skeptic, thus expresses himself: "Jesus of Nazareth was the most exalted religious genius whom God ever sent upon the earth; in himself an embodied revelation, humanity in its divinest phase, God manifest in the flesh, according to Eastern hyberbole."

"Call him Jesus, what you may," says another freethinker, "he was an avater of the God of justice, love and order, and as such I worship him. I look in vain to Benares, to Pekin, to Mecca, to Athens, or to any other mental or moral activity in past or present time for such an original and complete guide through the labyrinth of practice and opinion."

Ian McClaren writes in his work, "The Mind of the Master": "Faith may languish, creed may be changed, churches may be dissolved, society may be shattered, but one cannot imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein he will not be loved."

Lecky says: "Amid all the failings and sins, amid all the priestcraft, the persecutions and fanaticism which have defaced the church, there has been preserved in the character and example of its founder an enduring principle of regeneration."

Emerson thus writes: "The unique impression of Jesus upon mankind — whose name is not so much written as ploughed into the history of the world — is proof of the subtle virtue of this infusion. He saw with open eye the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of a man."

These testimonies might be multiplied indefinitely for they are countless as the blades of grass or sand

of the sea. All place upon him not the crown of thorns but the crown of loving admiration and exaltation. In the race-consciousness, Jesus is the perfect man, his life the standard by which all other lives are tried. Men's thoughts may follow vastly divergent lines regarding other themes, but they ever converge to the common center of reverent appreciation concerning Jesus Christ, for, viewed from the standpoint of the Jew, the Christian, the philosopher, or skeptic, he is exalted above all others. We study his sermon on the mount, his parables, his brief, terse answers to questions propounded but to betray him, with an ardor and profit derived from the study of no other teacher. And why is all this? What the secret of the infallibility of his words, the power of his life in the hearts and consciences of men? The answer is so simple, so brief—*because he revealed the Christ*. In other words, because he interpreted and manifested the supreme, the unchangeable, the eternal principle of Being—*God*.

For twenty centuries the character of Jesus Christ has been studied and analyzed by critics who have sought but in vain to accuse him, yet the verdict of humanity is the same today that Pilate gave—“I find no fault in this man.” No other character in history has withstood such search-light investigations, while his teachings are unique and without flaw or blemish.

And again we ask, *Why?* Because he voiced the truth—the Christ within, and lived in perfect and entire harmony with that truth. His consciousness was one with the God-consciousness forming the Christ within. This was the source of the ideal life he lived, toward which the race has ever since been tending, and this source is the unseen force we call divine, because not cognized by the senses—the Spirit of Truth which proceeded from the Father that Jesus promised would be given to all. Jesus and Christ have largely been used synonymously, and have become in the general thought of the world almost “inextric-

cably interwoven and interlaced." Doubtless in the teachings of the church too much stress has been laid upon the sufferings and resurrection of Jesus viewed on their human side, although in analyzing his nature, it teaches that Jesus stands for the human and Christ for the divine.

The master by his precepts and parables taught that each one of us should recognize this Truth, this Christ, this Divine Essence within, for through this recognition is each one united to God. Within each individual consciousness, or self-existing ego, is spread the communion table, where we partake of the body of Christ, the God-substance, and drink of the wine, which is the inspiration of Spirit. The Christ-consciousness is the connecting link which binds us to God and is our Messiah. And as we *realize* this indwelling of the truth which crucifies or destroys material or mortal thought, and resurrects or makes manifest the spiritual, does Christ become our Redeemer, delivering us from the bondage of beliefs in sin and sickness, and freeing us from the slavery to appetites, carnal and sensual.

Christ is *that within* which reveals God. But we must have a *realization* of this indwelling presence in order to reap the benefits and know the joys of such a relationship with the Father. The "I in thee and thou in me that they may be made perfect" must mean the Spirit of truth in each individual consciousness—the Christ within even as it dwelt in Jesus. It is almost amusing to see with what delight some people learn that the Christ is *within themselves*; it is such a complete surprise, a revelation of which they had never dreamed. Jesus tells us that through this indwelling truth are we made one with the Father; that is because His children partake of His nature. Thus the at-one-ment becomes as simple and beautiful as it is precious, for this indwelling Truth, the Christ, becomes our mediator. Within the "holy of holies" of each individual soul, the very center of being where things material are valueless and unreal,

for this is the home of the spiritual, the eternal, is spread a table, from which we must continually be nourished if we would manifest the divine.

At this table we find the true bread, of which having eaten we need not hunger; and here the living water, of which having drunk we need not thirst. This bread is the *living* Christ, and this water the fount of life which never faileth. The world is hungering and thirsting today for this manna of the soul, for this fountain of life. Everywhere is unrest. The old creeds are unsatisfactory; the minor matters of form and ceremony and doctrine were never before so subsidiary to the vital and eternal questions. Sectarian walls were never so fragile. There is a vaster army of sincere, earnest truth seekers than the world has ever known. The question, What is truth? is agitating the entire atmosphere of religious thought. Many of our greatest orthodox religious teachers of the day are urging and advocating Christian unity; insisting on a spirit of harmony and love between all believers in Christ. And lately a brilliant and influential preacher and lecturer declared before a large audience that when a man was inoculated with the principle and Spirit of the Christ, he had within him the forces and power which could re-vitalize, re-inforce and make whole physically as well as spiritually, and that healing should be introduced into the Christian church as part of its work.

There is a call today that the "Christ be *re-conceived*, brought afresh into our lives." Into each individual consciousness must the Christ-child be born, and to that consciousness does he then become "the way, the truth, and the life." The way which leads from the mortal and material, from all limitations of the sense man out into the grand open freedom, where unfettered by all that has bound us we may know the true beauty and grandeur and power of Spirit life; the truth which unfolds to us our true relation to God, thus revealing the Science of Being; the life the realization that the source of all is Spirit, the "I AM," the God dwelling

in us. This is our Christ, our Messiah, our Redeemer.

“Speak to him, thou, for he hears;  
And Spirit with Spirit can meet.  
Closer is he than breathing,  
And nearer than hands and feet.

And the ear of man cannot hear,  
And the eye of man cannot see,  
But if we could hear and see this vision  
Were it not he”—the Christ.

And with spiritual sight and hearing may we  
behold him and hear his voice.

The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers;  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon!  
This sea that bares her bosom to the moon;  
The wind that will be howling at all hours,  
And are up-gathered now like sleeping flowers;  
For this, for everything, we are out of tune;  
It moves us not—Great God! I'd rather be  
A pagan suckled in a creed outworn;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea,  
Or hear old Triton blow his wreathed horn.

—WORDSWORTH.

The world is always equal to itself; the  
forces which uphold and pervade it are eternal.  
Air, water, fire, iron, gold, wheat, electricity,  
animal fibre, have not lost a particle of power;  
and no decay has crept over the spiritual force  
which gives bias and period to boundless  
nature. Bad times—what are bad times?

—EMERSON.

“We put too much faith in systems, and look too  
little to men.”

# Bible Lessons

BY LEO VIRGO.

## Lesson 7. May 18.

The Early Christian Missionaries. Acts 13:1-12.

GOLDEN TEXT—*Go ye therefore, and teach all nations.* — Matt. 28:19.

The establishment of the church of God is in its individual sense the establishment of a new state of consciousness in man. The first step is the understanding of God as Spirit and man's relation thereto as an organized entity. This is revealed by the Holy Ghost, which is an epitome of Divine Mind projected into human consciousness. This Church of God is first a mental perception, which has to go through certain processes before it is established in the whole consciousness. Antioch means *speedy as a chariot*. This implies a swift carrying capacity. There were five "prophets and teachers" there through whom the work was to be done. These refer to the five sense avenues with their wonderful capacities when rightly instructed from the standpoint of Spirit. The limitations of sight, hearing, feeling, etc., are not natural to these, but are the impositions of ignorance. The eye can be trained to see far beyond the range of the most powerful microscopes and telescopes; the ear may be attuned to hear sounds now silent to its slow perceptions. So with every one of the senses; they are spiritual, and unlimited in their capacity when the obscuration of ignorance is removed.

This work of establishing the new state of consciousness in man is first subjective. That is, it is a silent interior planting of ideas that do not at once make themselves manifest in the outer life. Saul means the *will*, and Barnabas, the *prophet's son*. Through the power of the will we plant in every part of the consciousness a spiritual potency, which has



within it all the possibilities of its God-source. This Divine Seed is the word of Truth, which will spring up after many days. Selencia means *shaken*, and Cyprus, *fairness*. It is a common experience of those who send the Spirit down into the body, to be shaken. Some are afraid that this disturbed condition is wrong. It is not the Spirit which shakes but simply the revelation by the Spirit of a shaky subconsciousness which already existed, and of which you were but vaguely aware. Fear not, but clear away the clouds of doubt, and you will sail to the island of Cyprus or fairness.

Salamis means *test*, and Paphos, *that which boils*. This refers to the opposing emotions and sensations which one finds in the subjective realms of consciousness. Here we find the ruler of the body and its functions portrayed as Sergius Paulus. His chief adviser is Bar-jesus, which means the *son of Jesus*. Jesus represents the true personality, and this his son is personal consciousness without spiritual enlightenment. It has fastened its delusions upon the functions of the body, and they are warped, weakened and inoperative because of its ignorant magic. Now the Will concentrates its forces upon this state of ignorance, and declares it without perception or power henceforth. This is a denial of carnal ignorance and an affirmation of spiritual understanding for the functions of the whole organism.

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### Lesson 8. May 25.

Paul in Antioch in Pisidia. Acts 13:43-52.

GOLDEN TEXT — *Through this man is preached unto you the forgiveness of sins.*— Acts 13:38.

The Jews represent our hereditary religious beliefs, and the Gentiles our natural goodness which has not yet been spiritualized. Our first thought in taking up the study of the Truth is that we must change all our religious views at any cost.

Some people agonize over the thought of having to give up cherished religious beliefs in which they have

been brought up. Others put themselves to much unnecessary trouble in trying to understand dogmas promulgated by those who are seeking to establish another religious sect. They are told that they must let go of their orthodox religion and accept the revamped article whether they at first understand it or not. This idea causes much turmoil and unnecessary contentions. The first work of Paul and Barnabas seems to have been based upon this idea that the Jews must be converted. They soon found that they had stirred up a hornet's nest, and left it alone.

Do not try to convert people to Truth by resorting to religious argument. Do not even try to change your own religious views through this means. The most tenacious thing in existence is a religious belief. It does not need to be based upon understanding to gain a hold upon the mind. Some bible, or some man's theory about the meaning of the Bible, will answer the purpose. If it has long been a resident of the mind it will contend for its supremacy in the face of reason and logic. Do not spend any time trying to convert your religious thoughts if they oppose the Truth. Ignore them all, and turn your attention to the Native Goodness, the Gentiles, in your nature. Here you will find converts that will gladly receive this "Word of God," and it will "spread throughout all that region."

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### Lesson 9. June 1.

Paul at Lystra. Acts 14:8-19.

GOLDEN TEXT — *Thou therefore endure hardness, as a true soldier of Jesus Christ.* — II. Tim. 2:3.

We sometimes find within ourselves states of consciousness that have inherited from the mother side of mortal parentage the belief in inactivity. This is the man who is "impotent in his feet, a cripple from his mother's womb, who never had walked." The inactivity is described as in the "feet," which are typical of the understanding. The region in which the disciples are represented as preaching is the wild,

uncultured Lyaconia, which means *wolf-land*. The people were nature worshippers, passionate and emotional. When Paul healed the lame man by fixing his eyes upon him and telling him to stand up on his feet, the people at once cried out that the gods had come down to earth in the form of men — called Barnabas, Jupiter, and Paul, Mercury, and proceeded to prepare for sacrifice oxen in their honor.

In the subconscious regions of our own nature, we find these inert states holding in abeyance some natural function, which, when released by the word of Truth, sets free waves of emotion which are not always wise nor stable. The emotions are not to be depended upon in their judgment. They pour out a flood of praise and adoration one moment and a whirlwind of censure the next. They are moved by every passing thought until they are trained and established in Divine Understanding. These Lyaconians wanted to offer sacrifices to Paul and Barnabas as gods from heaven, but when the jealous Jews made charges against them they turned right about and stoned Paul to insensibility and threw his body out of the city.

The lesson is, watch your emotional nature. Do not esteem the great uplifts which come to you in moments of spiritual illumination as miraculous, or as of the gods. You are simply developing the inherent powers of your own being. Cultivate stability and poise of soul. Do not be whiffled about by every wind of doctrine, but quietly and dispassionately weigh in the balance of your own higher understanding every wave of thought that sweeps through your soul. Do not attribute the powers of your own spirit to some outside God-like source. "Why do ye these things? We also are men of like passions with you, and bring you good tidings, that you should turn from these vain things unto the living God."

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"Everywhere in life, the true question is, not what we gain, but what we do."

## Lesson 10. June 8.

The Council at Jerusalem. Acts 15:22-33.

GOLDEN TEXT — *Stand fast therefore in the liberty wherewith Christ hath made us free.* — Gal. 5:1.

The early Christians were divided into two classes:

First, the Christian Jews of all kinds, and the Gentile proselytes who had become Jews, accepting their laws, ritual and hopes.

Second, the Gentile Christians, who accepted Jesus as their Savior, but refused to submit to the peculiar rites of Jewish life.

It will be seen at a glance that this difference has its foundation in forms of worship, and not in essential principles.

In the individual consciousness a similar division is at first set up. The form of words in which a truth is stated seems of great importance to the new disciple, and he cannot understand how there can be so many statements, in apparently diverse words, of exact principles. The Jewish thought is the intellectual perception, which is usually wedded to certain set ways of expressing Truth, and gives careful attention that the same idea be stated in exactly the same way every time. If allowed to dominate, this Jew forms a religious *caste*, which separates itself from its fellows in factions and sects, based upon the form of Truth instead of its essence.

The real Christian spirit is opposed to this *caste* system. It is broad and free in that higher spiritual understanding which recognizes Truth in principles rather than words.

“Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls.”

“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

“That ye abstain from things sacrificed to idols,

and from blood, and from things strangled and from fornication."

This means: Withdraw your thought from the idea that religious forms and ceremonies have any essential effect upon your relation to God. Deny that these forms have any life in them. Withdraw your thought from all lifeless things—do not unite yourself to any illusion of sense.

## Lesson II. June 15.

Paul Crosses to Europe. Acts 16:6-15.

GOLDEN TEXT—*Thou shalt be his witness unto all men.*—Acts 22:15.

Paul and his companions entering Europe is symbolical of opening up in the consciousness the Word of Truth where it had never before been realized.

The body is pervaded by a life and intelligence which has formed a little world of its own. It has no knowledge of the higher life of the Spirit. It has to be regenerated—born from above. The spiritual spark is carried by the Converted Will, Paul, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed represent some of these. For instance Phrygia means *dry, barren*; Galatia, *white*, but lifeless; Asia, *muddy, boggy*. The Holy Ghost forbade Paul speaking the Word there. When guided by the Spirit we are led to develop along the lines of least resistance and where the conditions are most favorable. We should not be discouraged when we strike the barren places, nor waste our time in trying to quicken the localities that are at present too negative to respond. It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the watery negative parts. This is referred to in this lesson. Macedonia means *burning adoration*, and is representative of that enthusiasm and energy of Spirit which sets the whole man aflame. It is necessary that this phase of the consciousness be

cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means *powerful and warlike*. It is necessary to stir up this fiery power in the man when he gets into dry, watery, barren states of consciousness. The vision of the man in Macedonia crying, "Come over and help up," is the discernment of this inner fervor which needs stirring up. It can be done by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, make a straight course to Neapolis, the *new city*, or centre of action. This means concentrate all your energies to the accomplishment of your purpose, and you will surely get there.

#### I AM FREE IN THE LIFE OF THE SPIRIT.

[A healing poem].

S. M. BUTLER.

I am free in the life of the Spirit;  
Yes, as free as the birds in their flight.  
I am thrilled with the freedom divine  
And the Spirit of Truth in its might.

I am free in the life of the Spirit;  
Yes, as free as the light of the sun.  
I am living in peace that is heaven,  
A heaven that freedom has won.

I am free in the life of the Spirit;  
Yes, as free as the clear pure air.  
I can see with the eye of the soul,  
With a sight so true and so fair.

I am free in the life of the Spirit;  
Yes, as free as the God-life of love.  
I am led by the voice of the Master,  
The leading that comes from above.

I would rather sit on a pumpkin, and have it all to myself, than to be crowded on a velvet cushion.

—THOREAU.

"What is eloquence but truth in earnest."

# CO-OPERATION

WALTER DE VOE.



ANCIENT Hindoo sages retired from the world, and from their sacred secret places in the heights of the Himalayas they poured out their souls in blessings for the upliftment of humanity, filling the thought currents of the world with powerful seed-thoughts of love, justice, wisdom and peace. Below in the valleys and cities mortals would feel the inspiration to renewed endeavor for the sake of righteousness and truth, and many minds would be stimulated to carry out, for the benefit of humanity, the ideas and designs that had their inception and formulation in the minds of those higher and more developed souls who were the manifestors to the world of the wisdom and will of the Eternal One.

Our planet some years ago entered a new cycle in its Godward progression, and since then many noble souls have stood, like the Hindoos of old, in the realization that the kingdom of peace, plenty and power was at hand, and they have unceasingly sent out the mighty words of truth to all the world.

Behold! the fruitage is at hand. Many minds are rising up all over the world, and proclaiming the time to be ripe for the establishment of the Golden Rule as the foundation of the business life, with a grand scheme of co-operation that shall displace the soul-killing reign of competition, and bring into full manifestation the kingdom of peace and prosperity.

It is well for us to watch the development of our divine ideals of love and justice, even though they seem at times to be manifesting in crude ways, and seem to be filled with the spirit of strife, for in our recognition of the glorious motive that lies at the center of all these endeavors, we will strengthen the motive and feel a renewed faith as we speak the words

of truth — that love reigns and shall become manifest in all the world.

All minds see as never before the necessity of co-operation instead of competition. All feel that there is no necessity for evil in any form, and schemes are being formulated without number for the alleviation of present economic evils. All are endeavors in the right direction, and all will be productive of good, for through the promulgation of these ideas the laboring classes will have their eyes opened to see larger and grander possibilities in life. They will see the possibility of good in life in a concrete form which they might not be able to see from an abstract theory. For many ages man has not even dreamed that it was possible for him to be other than a slave for the sake of his physical requirements. But the truth has dawned upon the mind of humanity, first, as a glorious vision to the few that freedom was the reality and the ultimate inheritance of all, and later a possibility conceivable by all as something worth striving for, and worth while bringing into manifestation. The efforts of all, no matter how diverse they may seem, shall tend to the crystalization of the perfect ideal, co-operative commonwealth.

The socialists claim that the government should own and control all public utilities, such as railroads, mines, etc., and that all things should be operated without profit for the benefit of the people, as the postoffice is regulated.

The followers of Henry George contend that as all creatures are directly dependent upon the nature of God (land) for their sustenance and support, that no one has the right to monopolize the gift of God for private gain, and in a beautifully worked out system, based on an equal tax on all land whether improved or unimproved, they show that if the government owned all the land and let it out to anyone who needed it at a minimum of rental, there would be no need of any other kind of tax upon the people, as this "single tax" would more than pay for all the



improvements needed by town or state. New Zealand was in a state verging on bankruptcy when this system was inaugurated, with the immediate result that from a land owned by a few landlords, with a diminishing population, it became a land of increasing population, where any one, no matter how poor they may be, can have a home and also the financial aid of the government in developing their land.

Co-operation is love in action. The Rochdale system in England is a magnificent demonstration of the feasibility of co-operation, and is doing its share to convert the capitalistic system, where the many do all the work and the few get all the profits, into the co-operative system, where all profit is equally distributed among all who earn it. Last year they distributed forty million dollars among the members. Under our present undeveloped system of capital and labor, those millions would have gone into the hands of one party, and if the laborer needed to borrow any of the money he would have to still more increase the hoard of the millionaire by paying exorbitant interest, with the result, in many cases, that from inability on the part of the laborer to pay the interest and principal, the land would revert to the millionaire, and the ranks of the tramp be enlarged.

Under the co-operative system it will no longer be necessary for boys only nine and ten years old to work in solitude down in the bowels of the earth from dawn to dark for sixty cents per day. "The only sign of life around them is when the mules come down with coal. Then as they open the trap doors to let the mules out, a gush of cold air rushes in chilling their little bodies to the bone. Standing in the wet mud up to their knees there are times when they are almost frozen, and when at last, late at night, they are permitted to come out into God's fresh air they are sometimes so exhausted that they have to be carried to the corporation shack they call a home. The parents of these boys have known no other life than that of endless toil."— "Mother" Jones in *International Socialist Review*.

Nevertheless, it will do no good to condemn the "soulless trusts and corporations." They are undeveloped good, and by seeing only the principle of good working in all things it will more quickly come into manifestation. Rev. Hiram Vrooman, Bradford Peck, Henry D. Lloyd, Prof. Elmer Gates, B. O. Flower, Willis J. Abbott, Rev. Chas. E. Lund, and other progressive men, have seen the mighty good latent in the trust, and they are now turning the perfected mechanism of the trusts to serving the people. The gigantic trusts are powerful demonstrations of the great economic law of co-operation, and there needs only to be added to these industrial methods an unselfish motive that will return to each co-worker his just share of profits, and they will become the ideal servant of humanity, and yield the greatest good to all. There has been established by these gentlemen a trust for the people, and although it is but a year old, it has demonstrated beyond peradventure that it is on the road to a world-wide success, and it is already preparing to extend its arms to embrace the whole country in a co-operative union that will bring peace on earth, good will to men.

"The World, a Department Store," by Bradford Peck, a successful business man of thirty-five years standing, and owner of the largest department store in Maine, contains a full exposition of the expected unfoldment and widespread growth of this great business reform. The practicality of the method is self-evident, and there is the further practical demonstration of the theory in Lewiston, Maine, where the Co-operative Association of America, as it is named, has started a grocery, market, restaurant, and bakery; and so great has been its growth that it is absorbing its competitors and giving them employment; and by the same plan as used by the trusts in absorbing and combining many businesses under one head, they will absorb the large department store of Bradford Peck and all other branches of industry. In this way the amount of work is reduced to a mini-

mum in supplying the necessities of life, and the wear and tear of competition vanishes, with the result that each co-worker will need to work only one-third as much, and from the equitable distribution of profits will receive three times as much for his labor as under the old system of mammon. Farms are being bought up to supply the produce for the co-operative stores, and it is planned to build an ideal city on property belonging to the Association just outside of Lewiston, where members will be supplied with beautiful homes at the minimum of cost.

This Association with its backing of noble souls, who have the good of humanity at heart, promises to develop into one of the greatest blessings of the age. With this perfected system established there will be the means and the time to enable each one to follow their own inclinations and leadings in the development of their spiritual nature, and in a civilization where all are co-operating with each other for the good of all, there will be no cause for the growth of selfishness, but a constant stimulus to the expression of love and kindness. By living and acting for others the hearts of mankind will be opened, and there will be such a mighty expansion of love and good will that the living Christ will find birth in all souls, and His kingdom of unity, harmony and peace will fill the world, and all will rejoice in the everunfolding love, wisdom and power of the Lord God Almighty. "Thy kingdom come, Thy will be done on earth as it is in heaven."

"The World, a Department Store," price, \$1.00, and Explanatory pamphlet, price, 10 cents, can be had of the College of Freedom, 6126 Ingleside Ave., Chicago, Ill.

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In men, whom men pronounce as ill,  
I find so much of goodness still;  
In men, whom men pronounce divine,  
I find so much of sin and blot,  
I hesitate to draw the line,  
When God has not.

— JOAQUIN MILLER.

# THE CONSECRATION OF THE ROOM.

MARY BREWERTON DE WITT.

**M**ANY have been benefitted by the following blessing of consecration or purification of the house or room, which has been used by some for a number of years.

Sit quietly in the room and speak these words aloud:

“There is only one presence in this room. This one presence is the presence of God, or Good. No evil can enter here. There is no evil in God. God, the Good, dwells here. Whoever enters here will be conscious of the one divine presence of Good.

“There is only one presence here. This presence is the presence of Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever enters here will be conscious of this Life, the pure and holy Life of God.

“There is only one presence here. This presence is the presence of Truth. No untrue thing can enter here. There is no falsehood, no deception, no envy, jealousy or selfishness in this room. Every untrue thought is cast out. Whoever enters here will be conscious of the presence of Truth.

“There is only one presence here, the presence of Health. No sickness can enter here; no impurity, nor fear can enter here. All weakness or sickness is cast out. Whoever enters here will be conscious of the presence of Health.

“There is only one presence here, the presence of Purity. No impure thought can enter here. I live and dwell in the pure and holy presence of God. Whoever enters here is conscious of the pure and holy presence of God.

“This room is filled with peace and harmony. I live and dwell in the presence of Peace. No restless nor discordant thought can enter here. No irritation

nor fear can enter here. The presence of God is peace. Whoever enters here will be conscious of the presence of Peace.

“This room is filled with prosperity. I cannot lack for any good thing. There is no dissatisfaction here. Whoever enters here will be conscious of contentment, satisfaction and prosperity.

“This room is filled with beauty. There is one presence here, the presence of Beauty. In God is all spiritual beauty. My room is glorified by His holy presence. Whoever enters here will be conscious of the beauty of holiness.

“There is one presence here, the presence of Wisdom. All foolishness, ignorance, doubt or superstition is cast out. God is here, and God is Wisdom. I live and move in the presence of Wisdom. Whoever enters here will be conscious of Wisdom.

“There is only one presence here, the presence of Joy. Joy radiates and fills this room. No sorrow can enter here. All depression is cast out. The joy of the Lord is here. I am surrounded by joy. I am filled with joy and happiness. Whoever enters here will be conscious of the presence of Joy.

“Only love dwells here. This room is filled with the presence of Love. God is Love, and Love is here. All anger, hatred or revenge is cast out. Love fills these walls. In Love I live, move and have my being. Whoever enters here will be conscious of the pure, holy presence of Love.

“I am thankful to Thee, O Father, that this room is filled with Thy presence. I am thankful that I live and move in Thee, O God, Thou Holy One. I am thankful that I live in Thy life, Thy truth, health, prosperity, peace, wisdom, joy, and love. I am thankful that all who enter here will be conscious of Thy presence.”

This blessing may be enlarged upon and added to, and may all those that use it realize the Truth in the Word, for every good word is a power.



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.

## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

May 20th to June 20th.

The consciousness of Thy Love fulfills the law of my life.

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## Noon Thought.

(Held daily at 12 M.)

Love is the fulfilling of the Law.

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## DON'T TALK OR THINK LIMITATIONS.

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary for your well-being and moral and spiritual growth. Think large things for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success.*

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Truth is the perfect working of the law. Truth is relative, and truth is absolute. Man is truth, when he is obedient to the law of his four-fold nature, represented in his physical body, in his mind, in his soul, and in his spirit. Harmony is the result, and he is then in truth the Living Truth.

## SILENT UNITY SOCIETIES.

We are constantly in receipt of requests for instructions how to start a Silent Unity Society. To all of these we would say, Launch out, start a society at once, if you have but two persons to begin with. Do not seek numbers, but harmony in those who meet with you. Meet regularly every Tuesday night, and the Spirit will eventually draw to you those desired. Two persons in perfect harmony will do the work of the Spirit more effectually than a hundred in discord.

Begin with music and sing frequently during the entire time of the meeting. Immediately after each song hold in the Silence for a moment some thought of Truth. You cannot overdo this feature of the meeting. It is always uplifting and harmonizing to hold in unison some high spiritual thought. "Speech is silver; silence is golden."

The early part of the evening may be passed in a general discussion of matters spiritual. When the clock strikes nine, go into the Silence and hold in consciousness a few moments, "BE STILL AND KNOW THAT I AM GOD."

Then after music hold the class thought for the month, in unison, for a few moments. It is sometimes advisable to repeat this aloud a few times until the mental vibrations become harmonious. In holding these universal thoughts let your consciousness go out and take in all the minds of men. Feel that you are talking to every soul in the universe, and that all are listening to your call. This mental drill will center your thoughts, and those of you who are spiritually alive will sense the vibrations of the Unity Spirit. Then is the time to do effective work.

Take up those you desire to help and hold them in thought by name separately, always saying to each, "In the name of Divine Unity," or "Christ Jesus," as you prefer. Thought vibrates the mental atmosphere as sound does the physical, and every word is a



symbol of the key-note of some silent principle. The word "Divine Unity," or "Christ Jesus," is the key-note of the same principle, and its help can be invoked by silent concentration upon either. Thus there is an occult reason for working mentally "in the name" of a known powerful principle. Jesus Christ told his followers to do "in my name," and they always preceded their miracle working with, "In the name of Christ Jesus."

Always remember that the thoughts you send out are pregnant with power, and will sooner or later produce effects. There is *no* exception to this and no one is exempt from the law. Selfish thoughts are engines of destruction that eventually react upon those who evolve them. Therefore, never give selfishness any part whatsoever in your work. Do all things from the standpoint of the Universal, and the Universal will carry your plans to perfection without specific directions on your part. See only the good—the pure, the perfect, the just, the true—then will the Divine Principle of Life, Love and Truth manifest in all you do.

*But these are only suggestions.*

"For where two or three are assembled in my name, I am there in the midst of them." "The Helper, the Holy Spirit, which the Father will send in my *name*, shall teach you all things." That spirit which you meet to invoke must in the end be your only instructor. It will direct you aright in every instance if you will only ask in the silence.

The only object and aim of this society is to get people to listen to that "still small voice" and know that God will lead them into all wisdom, health and happiness if they will spend but a few moments each day in His company—the silent realm of Divine Unity. External rules are but temporary leading strings and must eventually all be put aside.

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays o' each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF MARCH 9TH.

Mrs. Harley presided, her subject being, "Benevolence." After singing, "It is Time to be True," Miss Anna Rosengreen and Miss Irene Briggs sang a duet entitled, "Blessed Savior, Thee I Love." Mrs. Harley then requested all who felt they could to repeat the following affirmations:

"I want everyone in all the world to be blessed; therefore, there is no one in all the world from whom I would withhold, if I could, one single good thing. I desire to help everyone to the attainment of health, peace, joy, satisfaction and prosperity; whenever I find myself in an opposite frame of mind from that of good will, I know that it is because human souls have not yet learned to always remember to bless, and I immediately make nothingness of this mistake by putting my whole heart into words of blessing for all who come into my environment."

Mrs. Harley spoke as follows: "Benevolence means the disposition to do good, or the love of mankind accompanied with a desire to promote their happiness. To be benevolent one must be sincere in wishing good to others, therefore we affirm that there is no one in all the world from whom we would withhold any good thing. We help others by speaking the word of Truth, or by simply sending out a true thought. By continually sending out into the mental atmosphere true, strong thoughts, we bless mankind. For if we really have the disposition to help others, we will help them — there will always be opportunities at hand. As we think of this subject of benevolence, we shall realize more and more how practical it is. It is something we should bring into use daily in our intercourse with those around us.

Let us give out more; we have been too introspective, have given too much attention to *I*. We will grow more spiritually in an all-around way by giving out than by trying continually to take in. By giving to others we forget self. We are given also to looking too much at people's motives; it is not wise. When one is moved to do a kind act, he does it spontaneously, without giving much thought to it, but there are those who always wait to analyze the motive that prompted the act. If a man gives largely to any worthy object, let us be thankful for the good he is doing, and not try to judge his motive. We have to do with his act; his motive is for his own analysis. How will God, the principle of kindness itself, be known except as we manifest kindness through our lives."

Dr. Kayne: "God is known by His giving. We can see the benevolence of God everywhere. In this springtime of the year when the earth will bring forth all the richness which has been hidden during the winter, we especially feel the bounty of God. Nature produces five times more than it needs. God's giving is abundant, and His benevolence is apparent in the least even as in the greatest, for it all shows the Divine Presence. As it is the disposition or nature of God to give, man made in His image must find in his nature the disposition to give; he must be benevolent, because of his relation to God. Benevolence does not mean to give, recognizing the poverty of the one to receive, nor does it include any unwise giving. Every day, every hour, we see and feel the benevolence of God in many ways. Healing is the benevolence of God given to man. We touch the heart of Divine Good when we preach the gospel and heal the sick."

Miss Frazer: "We are temples of the living God through which He sends His healing power in all the many ways we may try to help others. Our thoughts are the most effectual and help most. It is not the amount we give, but what we give that counts. True benevolence does n't fruit at the time of planting. It is often when we seem to be in great need ourselves

that we do the most planting. When we look at what we receive and then at what we give out, the giving seems so small, but we must keep on giving and our ability to give out will increase."

Mrs. Harley: "Any one who can cultivate cheerfulness is a benefactor in a community. If one does anything from principle it is from the highest motives. No matter how bad one's habits may be, he may change them. We have the power to put aside objectionable thoughts, and put good ones in their place. We can control our own thinking, and in doing so we help others."

Mr. Manning: "The best part of a man's life are his little unremembered acts. Words of praise or appreciation to those around us who do any little kindness, is one way of showing benevolence, and it is a language understood by all—it is universal. Many great souls have starved for the want of kindness or one word of appreciation, waiting for the world's tardy recognition, but when they have passed on, men built monuments to their memory. The world needs more kindness." Mr. Manning read a selection from the Philistine, bearing on the subject under discussion.

Dr. Krueter: "To be good and to do good—their meaning is closely allied. The most important knowledge to be gained is knowledge of self. When one knows the Truth, he knows himself. The disciples were afraid when Christ was asleep in the boat, but when he awoke, he stilled their fears. When people through self-knowledge know of the healer within, they will cease to fear. Give people wisdom; it is more than money. By doing good we become good. As the Good is with us, we shall succeed in whatever we undertake."

Mrs. Yarnall: "The idea of true benevolence is giving out. As we express the great combination of principles which are God, what can we do but to give out? Benevolence is the giving forth of that which is within us; it is a giving of ourselves. Many of those who have blessed the world with their benevolence have been what the world calls infidels, but they gave of the good within them, and it did not fail to do its work."

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

54 Mrs. E. M. F. sends a clipping with the following statement, and asks for some answer to it, as such things trouble her:

"I firmly believe that as an agent of physical cure, hypno-suggestion will shortly come to be universally employed by trained nurses for the purpose of carrying their patients through the crises of disease."

Hypnotism is much more widely used, and by mental healers as well, than is generally believed. However, we need have no fears in regard to it, because as the race progresses in understanding each individual will refuse to yield the control of his mental powers to another, even to ameliorate any condition under which he may be suffering. He will know that the power to control conditions and environments is his own inherent birthright, and he will heal himself through auto-suggestion, and not allow hypno-suggestion a place in his mentality. The article referred to contains a fling against Christian Science and healers, but it is not worthy of notice—it is just so much free advertising for the cause, and will serve to attract investigation, which is what we court.

55. What is your interpretation of Matthew, 24th and 25th chapters?  
—F. L.

To give an interpretation of these chapters in detail would require an article which would fill one number of UNITY. We are sure that our questioner had no idea of the magnitude of his request. We will give a brief summary of the meaning of these chapters from our view-point. The surface reading gives a picture of the last days or end of the world, and of a final judgment. But we believe that it portrays certain conditions or states of consciousness. There shall come a time when every realm of consciousness in the whole man (and consciousness does

not have its seat in the brain alone, for there are centers of consciousness in various parts of the body) shall yield its allegiance to the Christ (the Truth) within the soul. However, before such surrender is finally made, the old idea of self which has ruled so long will make a stand for its supremacy on all planes, and will say, "This is the Christ." Then shall "the abomination of desolation" (selfishness) be found even in the "holy place," and man must consciously flee to the highest spiritual plane of thought, "the mountains," allowing no other consideration to keep him back, and there he will meet and know with the certainty and vividness of the lightning's flash that he has found the living Christ, the Truth. No one can say when this day shall come, but come it must to each individual, and we must be ready, "having on the shield of faith and the breastplate of righteousness," that we may be able stand true in those days.

The 25th chapter gives us, through the teaching of parables, a concept of the kingdom of heaven, and how we may attain it. Heaven and hell are states of consciousness, and we may be in either—it is just as we elect. If we live righteously, which is resultant upon right-thinking, we are in harmony, or heaven. If we, knowingly or ignorantly choose the false to the true, and live in accordance with our thought, we are in discord, or hades. There we remain until the fires of self-imposed affliction burn away the dross from our character, and we turn to the Truth. Inherent in each soul is the talent, or the oil for the lamp of life. While we do not make use of this power, which is God within, we are outside the kingdom. When we awaken to its presence and live by it, we are in this kingdom now. This is the state to which all men will ultimately attain, but many miss the joy and satisfaction of living by making delay in their use of this great power.

56. Will you please explain I. Timothy 4:1-5?—MRS. S. F. J.  
By some people these verses might be taken as an

accusation against some of the teachings of the exponents of the "New Thought" movement. But if we take the Bible literally as an authority, we will find other passages which refute the points in this one, and we are in confusion. In this connection read Romans 14, I. Cor:8:13, and I. Cor. 7:27, 28, 37, 38. As Truth students we go beneath the letter of the word and seek the Spirit which giveth light and life. Thus we find that these words do not refer to the things of sense, but to soul growth. The true marriage is of the soul, when we become consciously one with God; when love and wisdom (the feminine and masculine elements of the soul) are one in Spirit. The true food is the thought of love, of purity, of goodness, and of truth, and the eating is the incorporating of these substances into the mind through which they become manifest in body and environment, all being sanctified by the prayer of thanksgiving. The old ideas of self do not surrender their hold upon us without an effort to retain their lead, and they suggest that the higher ideals are false and departures from the true faith, but the Spirit is our teacher, and if we are wise we do not hesitate to follow its guiding voice.

57. What is understood by "Who shall declare his generation, for his life is taken from the earth."—Acts 8:33?—MRS. S. F. J.

These words are taken from Isaiah, and are part of a prophecy concerning Jesus Christ. We interpret them to mean that the Christ is not living upon the earth or sense plane of consciousness, hence no declaration of generation can be made, for the Christ is of regeneration.

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I expect to pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do for any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

— EMERSON.

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

In all the banks in the land, every day after banking hours, behind closed doors, men are taking what they call "a trial balance."

**DAILY MENTAL TRIAL BALANCE.** Many large mercantile houses do the same. The business of the day has to be all carefully

gone over, and every penny received, every penny spent, accounted for. The house is never closed until every item relative to profit or loss is clearly put down in black and white. Even if it requires working far into the night, the trial balance is completed.

This is just what each one of us should do in our daily lives, for is not character of more importance than any other business before the world today?

What is all the mercantile and financial business for? Is it not a means of contributing to human welfare and happiness? And of what avail is it if the moral character of human beings is below par?

Each night of your life, therefore, before you sleep, take your trial balance. Say to yourself: "What have I done today that harmed or hurt any living thing? Have I wronged man or woman by action or word? Have I repeated an unauthenticated bit of gossip, or helped a story of another's evil doing to spread? Have I trespassed on another's rights, or taken more than belonged to me in the business, social or domestic realm?"

After you have jotted down a mental reply to all these questions in your mind's ledger, turn over a new leaf, and write answers to the following queries:

"What have I done to help another? Have I spoken a cheering word to some discouraged soul? Have I been silent when I saw an unjust or cruel action done to a human being or beast of burden for fear I would make myself conspicuous by interfering?"



“Have I failed to give praise and show my appreciation for duties well done by those with whom I associate or who are in my employ?”

“Have I left unuttered the love I hold in my heart for those nearest and dearest to me?”

“Have I avoided meeting any deserving person whom I might have given a little help along life’s road without detriment to my own duties?”

Then there is still another page of questions and answers for your book. Here they are:

“Have I done what I could in my situation to make the most of myself, physically, mentally, and morally today?”

“Have I filled every lung cell with fresh air even once, or have I breathed more like a canary bird or an insect without lungs than like a human being?”

“Have I exercised even five minutes in the open air? Have I opened the pores of my body by even a sponge bath?”

“Have I taken my food leisurely and in moderate quantities, or have I stuffed myself like an anaconda and hurried the stuffing process?”

“Have I drunk harmless and healthful liquids, or filled myself with stimulants and drugs?”

“Have I read one line that has helped me to think more clearly and broadly, or have I been satisfied to scan the head lines of daily crimes and tragedies?”

“Have I talked on one subject for two minutes, or thought on one more uplifting than business gossip or the day’s scandals? Have I felt one silent wish in my heart to be better, more useful, and a greater factor in the world’s highest progress than I am, or have I only wished to be *wealthier*?”

“Have I sent out a desire to be helpful to suffering humanity, or have merely been impatient to possess greater wealth and power?”

“Have I sent up one grateful thought for my blessings, or only complaints of my misfortunes?”

Answer every one of these questions before you consider the mental trial balance complete. And

then you can decide whether the day has been one of profit or loss.

— ELLA WHEELER WILCOX, in *Chicago American*.

Prosperity is a growth or unfoldment. I would liken it unto an oak tree. The possibilities are all in the acorn, but it must begin small and grow. Prosperity is for every child of God whether you recognize it or not. God is no respecter of persons. Seek first the kingdom of God and His righteousness and all things shall be added unto you. Where is this kingdom, is being asked by many today. When asked, the great teacher said, "The kingdom of God cometh not with observation, neither shall they say, Lo, here, or Lo, there, for behold the Kingdom of God is within you." So we must look within. Now when he sent some out to preach he said, "As ye preach say the kingdom of heaven is at hand"—right here and now, not some future time, by-and-by. So you see the kingdom is within you, now. Then the question comes, "How can I get into this kingdom which is within me and here and now, a state of consciousness?" Give thanks that ye have already received the answer.

Listen. Unless ye become as a little child, ye cannot enter in. Be willing to lay aside all of your opinions. Be willing to be led. Let the Spirit of Truth guide you. Now I will say, when you even seek you will feel the growing or unfolding. Solomon says, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding." Then we begin the study of Divine Mind and its idea, or God and His child. We suddenly awaken and affirm, I am God's child. I see a new heaven and a new earth—see with the eyes of God's child. See the eternal now. The old has passed away, all has become new. We now live in the realm of ideas where everything is first worked out in mind before it is seen in the visible. As soon as we identify our-

selves with the Divine within we externalize our inward happiness in forms which fitly symbolize God's creation. "As a man thinketh in his heart so is he." God's child sees only plenty, for his Father hath all the store-house of infinity. The child gives all to the Father for guidance, for He hath all wisdom. "His ways are higher than our ways as the heavens are higher than the earth." We must love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength. Free everything and everybody by saying, "Infinite wisdom guides you, guides me, guides all." This is a very important step.

Do not become attached to anything. Be willing to let go when wisdom tells you. Two things cannot be in the same place at one time. For me something greater will come. "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul." You are now a world — only you and the Father. If you would continue to prosper, listen to the voice within; it comes in deep convictions of mind, some call them opportunities. You see as it were with the mind's eye. Grasp them, affirm in divine order; it is completed now. God's child says, "I can and I will."

The child knows the law, "Give and it shall be given unto you; with what measure you mete withal it shall be measured to you again." Now back of that giving is a mind idea with the giving, there is a blessing of what is given, it is a relaxing of the mind. The Infinite substance is increased. The giving is more than the material thing. This makes way for a flowing into the mind more substance to make greater, for the mind relaxed becomes larger. "Whatsoever a man soweth, that shall he also reap," and "with what measure you meet withal it shall be measured to you again."

Now, what you want you give and sow. Do you want money? Sow it, bless it, bless it! Rejoice that it has already increased—the infinite substance

always increases with blessing. Remember the measure; think of the woman who cast the two mites into the treasury. The great teacher said she had given more than them all, for she had of her store given all.

The possibilities here that open up are wonderful to behold. Mothers, when your child comes to you with a progressive thought, instantly in mind say, "It is yours in divine order." The same to all you meet. Watch it in your own household, and you will be astonished. You may hear, but unless you prove this you will not know.

"Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." Every noble purpose is God's picture and promise of what may be yours. Rejoice that it is yours already. The righteous man, or the right thinking man, is like a tree planted by the rivers of water; whatsoever he doeth shall prosper. But this is a continual practice, you just keep on all the time. Recognize the child of God in everyone.

— MRS. EDITH HASELTINE.

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"Would you know God, then let your neighbor speak his thoughts his way in his own fashion. What if he turns a somersault, or chooses to stand on his head, let him alone; to his own master he stands or falls. You know very well he is handling a two-edged sword, which if not used according to the will (law) of Spirit, will slay him; then let us leave him to the Spirit. The blessed Spirit is quite capable of managing its own affairs."

---

I believe in God as changeless Principle; that which ever *is*, without beginning and without end; that which cannot be destroyed, divided nor limited; that which cannot be absorbed, but *can* be expressed; and I am its expression.—HANNAH MORE KOHAUS.

## ONE FAITH.

*Speaker:* There is one body, and one Spirit, even as ye are called in one hope of your calling. (Eph. 4:4.)

*Congregation:* One Lord, *one faith*, one baptism. (Eph. 4:5.)

*Speaker:* One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:6.)

*Congregation:* And Jesus answering saith unto them, *Have faith in God.* (Mark 11:22.)

*Speaker:* Now *faith* is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1.)

*Congregation:* For ye are all the children of God by *faith* in Christ Jesus. (Gal. 3:26.)

*Speaker:* Hast thou *faith*? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. (Rom. 14:22.)

*Congregation:* That your *faith* should not stand in the wisdom of men, but in the power of God. (I. Cor. 2:5.)

*Speaker:* Examine yourselves, whether ye be in the *faith*; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II. Cor. 13:5.)

*Congregation:* But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, *faith*, meekness, temperance: against such there is no law. (Gal. 5:22, 23.)

*Speaker:* Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph. 6:16.)

*Congregation:* Hold fast the form of sound words, which thou hast heard of me, in *faith* and love which is in Christ Jesus. (II. Timothy 1:13.)

*Speaker:* Flee also youthful lusts: but follow righteousness, *faith*, charity, peace, with them that call on the Lord out of a pure heart. (II. Timothy 2:22.)

*Congregation:* Remember that through *faith* we come to our perfect wholeness in Christ Jesus.



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JENNIE H. CROFT, Associate Editor.  
CHAS. E. PRATHER, Business Manager.

## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

"The Unsealed Bible, Disclosing the Mysteries of Life and Death," by Rev. George Chainey. 938 Fine Arts Building, Chicago, Ill. Send for descriptive matter.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class-rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

Our good friend, Mrs. T. B. H. Brown, has started the publication of a scientific journal in St. Louis, Mo., under the name of "The Truth Circle." We speak the word of success for the paper, and believe that the Truth as voiced by the editor through this medium will find a welcome in many hearts. Published at \$1.00 per year; 804 Burlington Bldg., St. Louis, Mo.

Dr. T. Y. Kayne, of Chicago, taught a very successful class in Metaphysical Science at St. Louis during the past month. The attendance was about 250, the members of the class going regularly and listening attentively. The testimonies at the end of the course showed a marvellous work of Truth, and the innumerable cases of healing through listening to the Truth showed a great baptism of the Spirit. The Wine of Truth and the Bread of Life given through Dr. Kayne will increase and multiply in feeding the souls.

Any \$1.00 metaphysical journal and UNITY one year for \$1.50.

## UNITY BIBLE LESSON QUARTERLY.

We are pleased to announce that we are to publish a Sunday School Lesson Quarterly for use in Sunday Schools connected with all the various New Thought movements. In this journal the International Sunday School lessons are taken up, and the esoteric meaning of the text brought out from the view-points of spiritual understanding. The Bible text will be given, and the interpretations written by Leo Virgo, who writes in such an able manner the Bible Lessons for UNITY. These quarterlies will fill a long felt want among Scientists, and we suggest that you send in your orders early before the first supply is exhausted. They will be ready in June for the third quarter which begins July 1st.

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The May number of the New Thought magazine, *Mind*, opens with a biographic sketch, accompanied with portrait of Charles Fillmore, editor of UNITY. This is followed by a symposium entitled "Mental Echoes of the Foreworld." The contributors are Felix L. Oswald, M. D., who describes "Our Animal Characteristics," and George S. Seymour, who discusses "Customs and Peoples." "The Will to be Well," by W. J. Colville, is a valuable paper on the mental healing phase of the New Thought. "Revelations of the Hand," by Mayne Ravenscroft, is a unique contribution from the pen of an expert palmist. Emily Wright Hood has a vigorous and inspiring article on "The Gospel of Love," and a fine poem, called "The World of Thought," is by W. S. Whitacre. In her series on "Hindrances to World-Betterment," Abbey Morton Diaz discusses "The Lack of a Working Principle." A luminous article by May Stranathan is entitled "Spiritualism and Theosophy," and Miriam Isbel writes upon "The Study of Symbology." Editor John Emery McLean considers the expansion of the metaphysical movement in an article on "New Thought Headquarters." B. O. Flowers describes its development in Boston, and Hildegard Henderson discusses "Radiant Matter." In the Family Circle department, the Rev. Helen Van Anderson answers some pointed questions—preceeding five other contributions. Editor McLean's "Reviews of New Books" concludes the number. 20 cents a copy, or \$2.00 a year. The Alliance Publishing Co., Fifth Avenue, New York.

We are glad to learn that the New York Legislature has passed an act making it a crime to shoot live pigeons from traps for sport, and that our esteemed director, Mr. Ralph Waldo Trine, has done noble work in obtaining that result.— *Our Dumb Animals*.

## VRILIA HIGHTS' SUMMER SCHOOL.

Vrilia Hights, located in the woods on one of the most beautiful lakes, is a center for those desiring knowledge of metaphysical philosophy and development in spiritual consciousness. Nature has been prodigal in giving a combination of water and wooded hills to delight the senses, but added to this is the association of souls with one intent—to learn the highest and the best philosophy that will lead to sweetness and strength, to illumination and power.

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Able teachers will always be on the ground to give instruction. Dr. T. Y. Kayne, of Chicago, will begin a course in metaphysical healing July 27th, to continue three weeks.

The people who have hitherto spent several weeks at Vrilia Hights testify: "The life and its lessons are a never ending resource upon which to draw for strength and light." Harmony and unity of thought is sought, never losing sight of the one aim, growth in consciousness. For particulars address,

DR. A. B. STOCKHAM, 56 Fifth Ave., Chicago, Ill.

"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

"In the Spring a brighter iris burns upon the burnished dove;  
In the Spring a young man's fancy lightly turns to thoughts of love."

If you owe your publisher anything, be sure and send it to him in the Spring, for then is when he needs it most. Examine the pink label on your magazine for further particulars.

A strange face made its appearance in our office a few days ago, but it did not take us long to find it to be that of a friend. The strong word "Fulfillment" is the title it bears, and it is the latest venture into the field of metaphysical publications. This periodical is published by The Fulfillment Publishing Company, of Denver, Colo., and is the organ of the College of Divine Science in that city. In tone it is strong, pure and loving, and teaches the fulfillment of all Good. Monthly, \$1.00 per year.



## ANNOUNCEMENT.

The Alliance Publishing Co., of New York, has just completed the purchase of the business of the Universal Truth Publishing Co., of Chicago, and Harriet W. Coolidge and Anna C. Waterloo, under the firm name of Coolidge & Waterloo, have, in turn, purchased the book stock from the Alliance Company, and will carry on the book business as successors to the Universal Truth Publishing Company in rooms directly adjoining those heretofore occupied by that concern, 87 Washington Street, Chicago, Ill.

There will be kept constantly on hand a full stock of the leading metaphysical, occult and theosophical literature of the day; the new firm acting also as the Western representative of the Alliance Company.

The circulating library heretofore conducted by the members of the new firm now contains a large number of works, and new books will be added at once as they come out.

It is the desire and earnest resolve of the new proprietors to make of the house the Western center of the kind of literature referred to, and they rely upon their friends for warm support in the undertaking. In return, they promise faithful attendance upon the wants of every patron, adopting, from the first, a course in keeping with the teachings of the New Thought.

The Chicago Unity Circle, a branch of the Kansas City Society of Silent Unity, will meet the first Monday of every month in the rooms of the new firm, and "in the silence" on all other nights. Caroline V. Morgan, an able and scientific speaker, is the leader of this Circle. Annie Rix Militz and Mrs. Frank Parmelee, Jr., are already members, and it is expected all the leaders of the Truth teachings will soon be enrolled as members.

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Dr. D. L. Sullivan, who has for the past eleven years been a resident of St. Louis, has returned to the fold from which he went forth, and will henceforth be found on the fourth floor of the Century Building, Grand Avenue, near Ninth Street, Kansas City. Mr. and Mrs. Sullivan have always counted this their home, and have never relinquished their rights in their beautiful twenty acre tract in the southern suburbs. Their residence address is Rosedale, Kans. Dr. Sullivan has been addressing several local organization on Sundays since his return. He will later on announce his permanent meetings.

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BACK NUMBERS OF UNITY.

*Do not order* the year Sept, '98-'99, containing the Militz Lessons, as our supply is entirely exhausted.

Leatherette bound volume, June-December, 1896, 50 cents.

Complete year, January-December, 1897, (24 numbers) 50c.

Package of about twelve miscellaneous numbers of past years, 10 cents.

## REVIEWS OF NEW BOOKS.

J. H. C.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

**PROOVE ME NOW, TEN LESSONS IN TRUTH**, by Isadora Minard.

There are many courses of instruction or sets of lessons which are given to the world by advocates of the New Thought movement. Some are scientific in statements and logical in reasoning, and as such are worthy of study. In this class we place this book, and we are convinced that a careful study of these lessons will greatly aid the student in gaining an understanding of inherent powers and how to develop them. It is a good text-book on the Science of Being. Published by Isadora Minard, Portland, Oregon. 91 pages; paper, price, \$1.00.

**INITIATION INTO GOD'S HOLY CITY OF LIGHT**, by Virtuzia.

A poem on the higher life which is sent out in the hope that the message which it bears may prove a light on the way which leads to everlasting life. Published by Temple of Truth, 506 North Central Ave., Chicago, Ill. Paper, price not given.

**MAN FROM THE GOD VIEW-POINT**, by Francis Edgar Mason.

A short article which sets forth what man really is when viewed from the right standpoint. It takes away the old "Man, a worm of the dust" idea, and in its stead gives us a portrayal of man as a divine being, the "Christ of Godhead." It is printed upon heavy tinted paper, and is arranged in the form of a folder. Price, 10 cents. Francis E. Mason Publishing Co., 7 & 9 Warren St., New York City.

**THE RUSTLE OF HIS ROBE—A VISION OF THE TIME OF THE END**, by Margaret Inez Katherine Kern.

An account of a dream set in symbols, a vision of the new day which even now is dawning upon the world. Each chapter is preceeded by a selection from the Bible and from the Hidden Word, a mystic Persian manuscript. Many fundamental truths are concealed in the symbols of this dream, and to those who read understandingly the book is full of significance. Published by F. Tennyson Neely Co., 5th Ave., New York. Quarto, cloth, price \$2.00.

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In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on third page.

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We call your special attention to the "club combinations" on books of our publication, mentioned in another column.

## WHAT IS PRACTICAL CHRISTIANITY?

Practical Christianity is the application, in all the affairs of life, of the doctrine of Jesus Christ.

It explains how man may come into conscious relation with the Father, and what Jesus meant when he said, "God is Spirit; and they that worship him must worship in spirit and truth." — John 4:23, R. V.

It explains the spiritual being of Man, and his relation to soul and body.

It explains the action of the mind, and how it is the connecting link between God and man; also how mind action affects the body, producing discord or harmony, sickness or health.

It shows what the faculties of man are, their relation and how to develop them, as symbolized by the type-man, Jesus Christ, and his twelve Apostles. "We have the mind of Christ." — I. Cor. 2:16.

It explains why a failure to bring forth these faculties, or their misuse, is a falling short of the God-idea, the "image and likeness," and which falling short is sin.

It explains how man has thus fallen short, and brought upon himself sin, sickness, poverty, sorrow and death.

It shows how all these conditions can be overcome, and a new relation established between the Creator and the created.

It explains in a rational, comprehensive way the mission of Jesus Christ, the atonement he made for us, and how we may take advantage of it.

It interprets the Scriptures as a whole, and shows them to be a wonderful revelation to man, explaining his origin, his development and his destiny.

It bridges the gulf between science and religion, and shows the New Testament to be an arcanum of the subtle forces underlying all manifest life, and which are now being discovered by the advanced schools of physical science.

It solves all the problems of existence, and brings man into the understanding of Divine Law, harmony, health, and peace, here and now.

It is pure Christianity, and proves itself to be such by the signs which follow its exposition, as promised in Mark 16:17, 18, 20.

It admits and accepts the truth that is expressed in any system of religion, but does not confine itself to any set creed or dogma, or to any fixed name of organization.

It accepts the Gospel of Jesus Christ as the highest given to man, and recognizes but one source of revelation for that Gospel: "Even the Spirit of Truth — which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." — John 14:26.

Its disciples seek to fulfill all the commands of Christ: "Preach

the Gospel," and "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give," (Matt. 10:8) because they accept literally his prophecy and promise, "He that believeth on me, the things that I do shall he do also; and greater works than these shall he do."—John 14:12.

This great truth is being applied in a most practical way by thousands, and they are getting the results in newness of understanding, strength and health.

You are cordially invited to join in the work of revealing this transforming truth to humanity, and through it reap the great benefits in mind, body, and affairs with those who are putting it into practical use.

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### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11:30 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, address by some member of the society.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, Bible study under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

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I want to thank you personally for the pleasure and comfort that I have gotten out of UNITY during the past year. It has been a wise guide, and every month I have looked for and devoured it eagerly, quietly and slowly. It has done more to help me to understand and gain control of myself than any other magazine or book that I have yet read. I can see now how things never happen. This new thought came to me at a climax in my life, when circumstances and events seemed to be sweeping me very rapidly into chaos—although in the orthodox thought I was a Christian. I have always been something of a philosopher, and was very painstaking in trying to do the right thing, which facts, it seems to me, led me at the right moment to find the true God and myself. In this state of mind one can surmount all difficulties, and this I am doing. Did I not realize who I am, I should be greatly surprised at the transformation.—MISS R. C. JONES, Washington, D. C.

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We now send both WEE WISDOM and UNITY one year for \$1.25. They can be sent to separate addresses if desired.

## METAPHYSICAL PUBLICATIONS.

(We will give club rates, upon request, with any of the following publications.)

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- MIND.** Edited by John Emory McLean and Chas. Brodie Patterson. Monthly. \$2.00 a year. 569 Fifth Ave., New York City.
- THE LIFE.** A high class metaphysical monthly magazine, illustrated. A. P. Barton and C. J. Barton, editors. 3332 Troost Ave., Kansas City, Mo. \$1.00 a year. Foreign, 5 shillings. 10 cents a copy.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
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- ELEANOR KIRK'S IDEA.** Edited by Eleanor Kirk. Monthly. \$1.00 a year. 696 Green Ave., Brooklyn, New York
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- THE ARENA.** Edited by Chas. Brodie Patterson, B. O. Flower, and John Emory McLean. Leading monthly review. \$2.50 a year. 569 Fifth Ave., New York City.
- THE HIGHER THOUGHT.** Edited by Authur See and Agnes Chester See. Monthly. 50 cents a year. 432 Academy St., Kalamazoo, Mich.
- FRED BURRY'S JOURNAL.** Monthly. \$1.00 a year. 240 Lippincott St., Toronto, Canada.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 1423 Market St., San Francisco, Cal.
- THE HIGHER LAW.** Edited by Horatio W. Dresser. Monthly. \$1.00 a year. 272 Congress St., Boston, Mass
- PRACTICAL IDEALS.** 48 pages. Monthly. \$1.00 a year. 200 Clarendon St., Boston, Mass.

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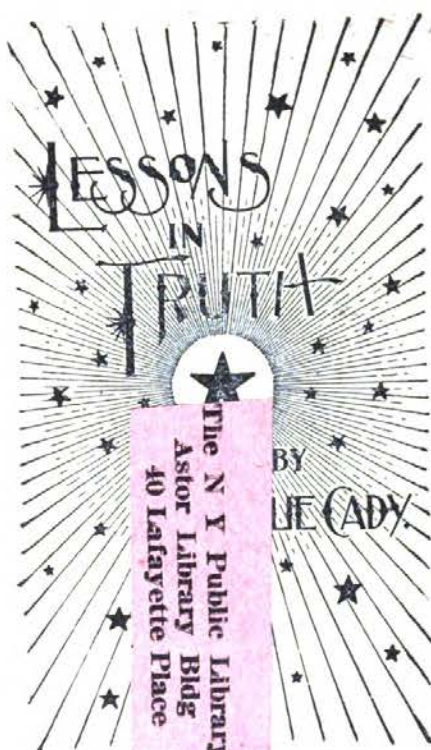
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1315 McGee Street, Kansas City, Mo.



# UNITY

"Ye shall know the Truth, and the Truth shall make you free."

Vol. XVI.

KANSAS CITY, MO., JUNE, 1902.

No. 6.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—Eph. 2:20.

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## “CHOOSE YE.”

[An extract from a sermon by Charles Fillmore.]

Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or  
blight,

Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes on forever, twixt that darkness and that light.

—LOWELL.

The promise that the garden of Eden will be restored on earth, is older than the Bible. Other bibles of other peoples far antedating the Hebrews, prophesy a time when man shall possess the earth in peace and plenty; a time when the elements shall be subdued; disease and death eliminated, and immortal life in the body be again set up in this phase of existence. It should be observed that all prophecies to this end that come through mystical channels say that this is a state to be regained. They do not hint at evolution, as understood in modern thought. But the students of physical science arrive through their deductions at virtually the same conclusions as to the ultimate conditions of humanity.

They also agree that this condition of peace and happiness will be brought about through causes originating largely with man and his acts. In other words, its consummation will depend upon the wisdom and energy with which men act at certain crises in history. These prophets, both ancient and modern, say that we are now at one of the most vital turning points in our experience. They get at it in a variety of ways, and they differ widely in minor parts, but are unanimous in their conclusions that now is the time foretold

by prophets of old, and reiterated by prophets new.

But it does not require the prophet's perception to discern the signs of these times. The dissolution of the old and the birth of the new is manifest in every walk of life. For instance, the thought that has been held inviolate for thousands of years about the opaqueness of matter has been shattered in but the past few months. The materialist and his world are no more. This, however, is only a minor example of the astounding swiftness with which the material sense of things has been dissolved in recent years. The past quarter century has witnessed more of this than all the history of all the world records before. The past half dozen years has accelerated this dissolution at a tremendous pace, and a prominent scientist says that the changes have been so many that the text-books of nearly every science will have to be re-written. Yet those who are watching the mental realm know that still greater changes are going on there. The religious world of a few years ago does not exist today. There is out one sect in all Christendom that stands by its creed, and carries forward its work in the old lines. All the others are shaken to their foundations. Thus creeds and dogmas are skeletons in their closets, which they talk about just as little as possible.

In politics and government the same upheavels are at work. The rights of men are no longer theories; they are about to be real. So from any plane of observation which may be chosen, we can assert with the conviction of truth that a crisis is here. Something is happening. All along the line are evidences of the birth of New Thought. A higher state of consciousness is bursting full blown upon the whole race. It is everywhere, but those who are most open to its influx are being rewarded. The power is abroad in the earth, and it calls to men and nations, "Come up higher." It awaits the action of the governments of Europe now. They will speedily go one way or the other. They will lay down arms, and make peace

universal, or they will consume each other in war, and thus clear away the minds that obstruct the peace that must surely come.

All this presages a new state of consciousness for the whole race. It is the beginning of the visible reign of the Christ, whose seed-man was Jesus of Nazareth. Every state of consciousness is first planted as a seed idea by some one man or woman. So Jesus of Nazareth planted the seed thoughts that are now springing up under so many forms and shapes. He it was who went into all the domains of thought and formulated ideas that have waited a people who could comprehend and utilize them. We are that people. The dawn of the millenium is in our keeping. We possess the keys that open the gates into that New Jerusalem.

It should not be inferred that this refers to any particular sect or class, but all people of this great time who are open to spiritual understanding. The keys are presented to those who come into a perception that all is mind, and that all things and conditions are representative states of consciousness, produced through the free action of the I AM in every man and woman. This is the key which is being entrusted to so many in this great day of the Lord.

But the possession of this key is not all. A key is for use. We may know all about the way mind formulates states of consciousness, and all about our relation to God, but unless we have made a change in our consciousness, and become, in a measure at least, aware of the presence of God in our minds, we are not using the key. Theory is one thing; practice is another. The offices of architects are overflowing with *plans* of houses, but they are not houses until they are built.

The Hebrew prophets talked century after century about the glorious character and great powers of the Messiah. Jesus Christ said, “I am he.” The vital question with each is, How carefully, how boldly,

how conscientiously, wisely and unselfishly is the key being applied?

The balanced mind no longer seeks to do evil; and that factor no longer enters into his problem, but a proper discrimination between the enduring, permanent things of existence, and the transient and evanescent is not so common. To choose wisely in this respect requires wisdom and spiritual perception. Those who are unconsciously building on the shifting sands of the material world are many. They try to perpetuate the existing state of things by calling them spiritual, and their ideals are but little removed from the materialistic. The "new heaven and the new earth" are not to be darkened, nor cumbered by any of the conditions that exist today. All things are to be made new. This is the promise of all the prophets of all the ages. There is to be no more sorrow, nor crying, nor pain, hence all conditions that cause these must be destroyed.

Our ideal world must be formed in mind on a very high plane. We may choose to build it from the standpoint of the most transcendent dreams of humanity's perfection. Nothing less will answer, and all attempts to bring forth the new civilization upon any lower plan will mean failure to the true metaphysician of the Jesus Christ school. Jesus Christ has a distinct school. He had his ideals, and they have been sown in the minds of men, and will surely come to fruitage. He saw a people here on earth with all the powers of the gods. He did not look to governments, nor churches, nor industrial movements to bring about the civilization he planned. His kingdom is not of this earth, where Adam and his progeny earn their bread by the sweat of their brow; his is a kingdom where mind, not muscle, is the producer.

That kingdom is now ready to be set up. The conditions are ripe for it. It is open to all, but only those may come in who are willing to give up all their ideas of earthly possessions for it. "Seek ye first

the Kingdom of God and his righteousness, and all these things shall be added unto you." This admonition still holds good, and its fulfillment is capable of visible realization by those who are willing to accept the conditions. But it is not to be attained in the Ananias and Saphira way. There can be no reservation. Every earthly link must be broken; every mortal love be crucified. This was the way that Jesus of Nazareth got into this Kingdom, and it is the way that we must get in.

It is not for us to quarrel with the conditions of the world, nor take upon ourselves the burden of righting them. That is a long circuitous route into the Kingdom, and those who are choosing it have many weary years of waiting before them. We are to accept that which is now prepared for us. The feast is ready, and the invitations are out. This is no longer a parable, but an exact statement of that which really exists in the very atmosphere of this planet. There is a state of consciousness, which can and is being attained by men, where all things are provided to fulfill the desires of the regenerated souls. It is not removed to some problematical heaven, nor is it on some distant planet, but right here in our midst is the form and substance of that condition promised by Jesus Christ. It may not be described in words, but it is substantial and may be seen and felt by those who are open to its first faint droppings.

The day is not distant when this Kingdom will have its place in the geography of this people, and those who have chosen it will be known to exist under laws and through means beyond the ken of the Adam man. The way into this Kingdom is through the mind, and its doors all open in response to *words*.

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"Stop looking outside of yourself for causes. Consciously or unconsciously you have moulded your own life and made it just what it is. Heretofore you have done it unconsciously, now do it consciously."

## THE ONE LAW.

F. J.

**T**O THE dear ones who have been trying to realize good health, peace of mind, harmony of environment, who have been repeating formulas and treatments, sometimes greatly encouraged, and often in despair, in constant fear of the law, and yet often transgressing, *seemingly* unable to go on, and yet unwilling to let go, because there is no other way that can satisfy, unable to let go; for "ye are chosen out of the world, by the Father."

I will tell you my experience; it may be a little *lesson* for you. Year after year, now numbering about seven, since I first saw the gleam of the light in the East, the light which can never be quenched, although the clouds may lower and look dark, I have struggled and striven through seasons of gloom, with many, many upliftings, to be followed again by much darkness; with feeble attempts to realize the Truth of Being, trying to keep from breaking God's law, to work out my salvation, but in all I have gone through with I never once regretted the steps I had taken, never once wanted to go back, but *feared* I might lose it, as if I could lose God! But, oh, such a light has come to me by using these words of Truth. I do not have to pray, use formulas, to implore, to wait for treatments to take effect, to get into the Kingdom. Why? Because I have a right to enter in and be at peace *now*; to have perfect health, perpetual youth, unfading beauty, perfect dominion, *now*. It is the law of my being; think of it, dear ones, it is the law. You, no doubt, suffer many times as I did, fearing you will break the law by thinking wrongly; all at once it stands out so clearly. There is but one law, the good. It cannot be broken. Wrong thinking creates only shadows, which flee away when the truth is seen that there is but one law, *one way* of thinking, that is



God's way, Truth. Christ has done away with the belief in any *law* but God's. Oh, such a sense of freedom as has come to me now. I had been making the law of God of none effect by the commandments of men (that is, none effect to my consciousness). I now do realize but one God, one law, one way, one light. This is *redemption*. I have a right to be free; it is the law of my being. Oh, such bliss to be free now. I never was bound, only in belief. *I am pure in heart*. It is the law of my being. Look to the mountain top; there is your help. Rise in your sonship, and say, "All power is given unto me in heaven and in earth." Why? Because it is God's law that I should have dominion. I do not have to suffer for my ignorance in the past, do not have to beg of my Father for what is mine from the beginning. I have but to know the truth that "All that the Father hath is mine," and has been for me ever since the world began. Our Father never changes. He never takes away His gifts. His gifts are for eternity. Now I have health, peace, purity, wisdom and love. Such are the gifts the loving Father gives His children. Thus I have a right to all good, because it is the law of my being.

A few years ago I said to my gentle teacher in Chicago, "How can I see the law of good? I plainly see a law of good, and a law of evil." She replied, "You will in *God's* own time." The law is fulfilled; the scales have fallen; the veil is rent; whereas I was blind, now I see. There is but one law, the Law of Good. I said, "I cannot see the one law." (Mortality's voice spoke). My teacher said, "You *will* see." *Immortality's* word, the word of God, is this day fulfilled in me.

There is no evil law. The angels might well weep pitying tears at my blindness and struggles in the past, but it is nothing. The shadow is gone. The sun is shining overhead. I can heal the sick. Why? Because it is the law of my being. The *word* of the Lord hath spoken it. The law cannot be broken. I

can preach the gospel. Why? Because it is God's law, for the word of the Lord hath spoken it. *I am the Word* of the Lord. "My words shall not pass away until all be fulfilled." One Lord, one Law, one Way. *I am that I am.* To the dear ones who are groping in the shadows, fearing the law of erroneous thinking, take heart, there is nothing to fear. *It is I.* Rise from your delusion, and say with strength and conviction. My best demonstrations have been spoken aloud, and wrung from a heart of agony when all was dark and death in my heart — say it aloud if you will): "I do not have to be in bondage, no matter what I have said, thought or done; I have a right to absolute freedom. It is the law of my being. That law cannot be broken." Well, you will say, according to metaphysical teaching, if we think wrong thoughts we will reap the harvest. Not so. "*This day* shalt thou be with *me* in paradise." This is a higher understanding of Truth, and all acknowledgment of the one law only. Adam man, mortality's law, is done away with, of none effect, when we see it in the light of Truth, when we see and know as Jesus the Christ knew. He did not put aside or destroy a law. He knew but one law-giver, his heavenly Father, the one God. The Christ did not see a thief, but the sinless one; that one in all, no matter how far we have seemed to stray, the moment we say, "Lord, remember me," that moment Christ says, "Thy sins be forgiven thee," but we must take hold of this precious Truth for ourselves, in faith believing.

Oh, such a beautiful Truth. It is the way; narrow, but so broad, when we see the way as it is in Truth, broad enough for all to enter, because it is the law of all being; that all shall acknowledge Him as He is, from the least to the greatest. Now, dear ones, no longer fear the law. Anything less than God's law of good to all is no law. But I would not have you consider these words a license for so-called erroneous thinking, yet, up higher, above the mirage of mortality,

know who you are; live as though you knew it, and you will not think the thoughts that create phantasms. Claim your origin, the *One God*. Know yourself as God knows you. You were created and called good in the beginning. God pronounced you perfect; it is the law of your being, it cannot change. He made you in His likeness, pure in heart, perfect in character, kind, gentle, loving in disposition, intelligent, harmonious, free, and He made it a law for eternity; nothing you can do will change the law or set it aside.

Bear this in mind. I seem to reiterate on this fact, but it is important, and something that will benefit you to remember. Some of God's children do not make much seeming progress to live the life of Truth; they think it is so hard. Did not our elder brother say, "The way is easy, the burden light"? The only *hard* way is the wrong way, which is not the *way* at all. There is no truth in anything but *Truth*, and Christ says, "I am Truth, learn of me." The only true thoughts and deeds count for anything in God's sight. See yourself as *you* are, because it is the truth of your being. Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.

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"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of divine wisdom."

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"Think inwardly; speak in thought to your own soul and it will turn its face towards Spirit, and in so doing it will gradually draw the mind and body after it and immortalize them."

# THE GOSPEL OF JOY.

CHAS. E. PRATHER.

Serve the Lord with gladness. — Psalms 100: 2.

In I. Cor. 15:47 we read: "The first man (this physical manifestation) is of the earth, earthy: the second man (the spiritual) is the Lord from heaven." This Lord whom we are to serve is not an image or outside personal God, but is the law or Spirit of Truth which comes from the heaven; and remember that the "kingdom of heaven is within." We are to serve, live by the precepts and guidance of this Spirit of Truth which appeals to us from within, knowing, as is recorded in Ephesians 6:9, that our Master is in heaven.

The doctrine of the Christ is one of joy, and not of gloom; of light, not darkness; of gladness, not despondency; of love, not hate; of life, not death. It teaches of the resurrection of our minds into the spiritual plane of consciousness from the tomb of the carnal mind; it teaches of happiness resultant from spiritual thinking; it is a gospel of peace, not strife; of harmony or heaven, not discord or hell.

True, man in his interpretations of the inspired message to humanity, has frequently colored the truth with his peculiar view as determined by his circumstances, like Paul, who was a bachelor, proclaiming that women should keep silent in the churches. Thus, for a moment, he lost sight of the true character, and, from the plane of the material, recognized woman as a mere personality of less importance than the personality of man. But this is not the teaching of our Lord, the Spirit of Truth, as shown by Jesus the Christ, the type-man, by either precept or example. The Spirit of Truth recognizes the dual principle in man—the Father (wisdom), the Mother (love), inherent in each. There can be no personality; no superiority or inferiority. There is but one universal life substance. It permeates all

things. In it we live, move, and have our being.

Why one seems to manifest more of this divine life than another lies in the recognition and appropriation of it, and in just the proportion one accepts it is determined the degree of harmonious relations of the soul to all manifestations.

Jesus Christ recognized, accepted, appropriated, lived, manifested, and taught a higher life than the material, sensual, carnal. His was and is a gospel of joy. The mission of the Christ was proclaimed hundreds of years before the advent of Jesus by the Prophet Isaiah (in chapter 61), as follows:

“The Spirit of the Lord God is upon me; because the Lord (the Spirit of Truth) hath anointed me to preach *good* tidings unto the meek (*i. e.*, unto the receptive); he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives (of sense delusion), and the opening of the prison to them that are bound (in chains of sickness, sin and death); to proclaim the acceptable year of the Lord (or Spirit of Truth), and the day of vengeance (retributive justice) of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees (manifest life) of righteousness, the planting of the Lord (Truth), that he (It) might be glorified.” (Read Luke 4:16-21.)

Truth must be glorified, for it is glorious. Only the good is true, and the truth can not be anything else but good. This is why the Christian should be joyous and serve the Truth with gladness. This is the office of the Christ. It lifts man from the old hampering beliefs of the earth, and raises him on the wings of joy into freedom, peace and harmony. The Spirit of Truth is upon me to preach, not bad news, not the troubles and sorrows of life, not the turmoils and strifes, but *good* tidings, the gospel — good-spell — unto all who are ready to receive it (meek), to all those who are ready to forget their trials, their

sorrows, their burdens, their materiality with all its limitations, for it is only when we look at our materiality that we are hedged about by limitations of mind and body. When one recognizes his need of spiritual food, when he becomes thus meek or receptive, he drops his smallest burden, and his upward flight is as sweet and joyous as the bird as it mounts upon pinions above the lightnings and the storm. Material thought binds man to earth, but his appropriation of the Christ life, the Spirit of Truth and Love, lifts him to heaven, or rather he enthrones the Lord in the kingdom of heaven within, the spiritual plane of consciousness. .

The one great object of life is happiness. It is not dependent upon wealth, honor, nor surroundings, but it does depend to a great extent upon a healthy manifestation. It is an impossibility to be sick and happy at the same time. A religion, then, that does not teach health of body as well as of soul is not a religion of joy, and its devotees can not truly "serve the Lord with gladness," for they are not serving the Spirit of Truth. The idea that one should suffer and endure is not the doctrine of Practical Christianity, but the doctrine of heathenism to appease the wrath of an angry god who delights to see the self-inflicted torture and sacrifices in order to gain peace and happiness in the world to come. You know it is held by many honest church members today that the more they suffer with disease or injury, if they but have the spirit of patience and resignation, the greater will be their bliss and the more stars will they have in their diadems when they pass over the "dark river." How can such an one "serve the Lord with gladness"?

Pleasure is not happiness. It is but the external influence upon the senses, agreeable impressions for a time, but fleeting. True happiness is born within, and arises from the higher faculties of the mind, from noble impulse or purpose. The cheerful, joyful mind is the serene mind. Mental emotions very largely

direct our everyday health and disposition. Violent agitation of the mind usually gives rise to a fever of more or less intensity; and various mental states correspondingly. There is no disputing the fact that thoughts are things, and produce effects not only in the body of the thinker but his entire surroundings.

“Do you wish for kindness? Be kind.

Do you ask for truth? Be true.

What you give of yourself, you find;

Your word is a reflex of you —

“For life is a mirror. You smile,

And a smile is your sure return.

Bear hate in your heart, and erewhile

All your world with hatred will burn.”

— WILCOX.

Think thoughts of sin, trouble, sickness and death, and you will picture them forth in your manifestation; but if you desire earnestly to serve the Lord with gladness, you must necessarily think on the good and true. We as practical Christians have not been practicing the virtue of cheerfulness as we should; we have not been seeking it fervently, as though it did not belong to the doctrine of the Christ; we have not been asking for greater joy. Listen: John 16:24 — “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” Then let us ask, let us desire, let us ask for anything and all that we may desire, in His name, in the name of Truth, and we shall have. The joys of Spirit are heart-filling and heart-cheering.

We are engaged in the study of the exact law or Science of Being. This study reveals the true inwardness of all things. It explains not only the action of mind, and how it is the connecting link between man and God, but it shows how mind affects the body, producing harmony or discord, health or sickness.

The New Thought is simply a new system of applying old principles, for the principles of Truth are eternal. We have had the ideals of the more

perfect life held up before us on every hand, by teacher, preacher, artist, and nature, but until recently we have lacked a practical working method. Practical Christianity makes these ideals organized facts in our every-day lives, by which we may tone up the physical, mental, and spiritual to the highest plane; by which we may live life each day at its best. The key-note of this new system is "Know Thyself." Then all other knowledge is yours. Its aim is a vital realization of growth from within, from the center; a co-ordinate working of the inner and the outer to express the highest human ideals. It treats the soul, mind, and body rather as living organisms, with tendencies to be nurtured and cultivated and induced to grow, than as shops to be filled with merchandise. Its purpose is, by a practical working method, to put into conscious use what the wise of the world in all ages have taught as life-begetting, life-nourishing, elemental law. Some of the results of this study are, that it eliminates from the life all disintegrating habits of mind, such as anger, impatience, worry, disputation, fear, condemnation, jealousy, envy, etc., and develops that masterful control of mental and nervous force which results in a realization and concentration of individual power through the Spirit; it develops the soul by the dynamic power of the living Christ within, holding up to the soul the highest ideals and attuning the mind and body to their perfect expression, enabling man to live and work in conscious, realizing touch with both the natural and spiritual worlds. It provides an avenue of escape from the lesser, lower self to the larger, higher self; it gives the mind command absolutely of the body; it quickens the mental activity; it gives power of concentration; it gives the mind that attitude that recognizes only ever-present Truth; it creates a spirit of appreciation of the fullness of life, with praise and thanksgiving; it gives a spirit of helpfulness; it gives health, happiness and freedom to the whole being; and a broader conception of God and man, and the enlarged life



consequent on such conception; it is a service of joy and gladness unto the Lord, the Spirit of Truth. It is the gospel, the good tidings of the Christ.

David sang: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord (the Spirit of Truth), strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalms 24:7-10.

Practical Christianity interprets the Scriptures as a whole, and finds them to be a wonderful revelation to man, explaining his origin, his development and his destiny. Without questioning whether any statement as recorded in the Bible is an historical fact or not, whether they be laws given by Moses, history by Joshua, psalms by David, proverbs by Solomon, prophecies by Isaiah—to the metaphysician each narrative, incident, character, location and name has a spiritual significance. What matters it whether it is historically correct that Jesus was born in a manger? It at least signifies the common birth into the visible world of everything divine.

In ancient times every name meant something, whether of place or person, and to the student of Practical Christianity a new world of thought and action is opened when he reads and interprets his Bible in the light of the truth as applicable to the movements of his own mind or spirit. So all mysteries are revealed to the seeking soul. The improbable literal rendering of certain passages becomes easy of fulfillment when viewed from the plane of spiritual consciousness, and we then find the Bible a message of pardon to the guilty, holiness or wholeness to the aspiring, peace to the tired, and life to those who sit in the shadow-thought of death. What greater reason why we should serve our Lord, the Truth, with gladness?

Rejoice, and be exceeding glad, for great is your reward in heaven within, in this new yet old salvation. Even the manifest world unconsciously teaches man the lesson of cheer, for no truer words were ever written than:

"Laugh, and the world laughs with you;  
Weep, and you weep alone,  
For the sad old earth must borrow its mirth,  
But has trouble enough of its own.  
Sing, and the hills will answer,  
Sigh, it is lost on the air;  
The echoes bound to a joyful sound,  
But shrink from voicing care."

Another has truly said: "From within, the sunny soul, like rose-colored glasses, gives everything an agreeable look. Its possessor sees beauty everywhere; he does not need to go to the Alps; he sees them in the thunder-cloud. Phillips Brooks, Thoreau, Emerson, Beecher, Agassiz, were rich without money. They saw the splendor in the flower, the glory in the grass, books in the running brooks, sermons in stones, and *good* in everything." This is the secret of gladness, and it is the key-note of the gospel of Practical Christianity—seeing only Good in everything.

Listen to the fundamental principle through which all the regenerating processes operate—the correct attitude and basis of thought:

"Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think on these things*." (Phil. 4:8.) Otherwise there can be no virtue, no praise. If there be any virtue and joy it must be through thinking only upon the good, and as thought is formative power, our lives will be fashioned after the good, the true, the beautiful. Practical Christianity is always optimistic, never pessimistic. It rejoices in the Truth, and serves the Lord with gladness.

# Bible Lessons

BY LEO VIRGO.

## Lesson 12. June 22.

Temprence Lesson. Romans 13:8-14.

**GOLDEN TEXT**—*Let us therefore cast off the works of darkness, and let us put on the armour of light.*—Romans 13:12.

The first verse of this thirteenth chapter of Romans reads, "Let every soul be in subjection to the higher powers. For there is no power but of God: the powers that be are ordained of God." Every true demonstration of the Divine Law has at its foundation the recognition of these "higher powers." Man in personal thought finds himself a weakling both in understanding and power. But let him invoke the "higher powers" of Spirit, and he at once becomes more than man. Jesus said, "I do nothing of myself, but as the Father taught me I speak these things."—John 8:28.

To be in subjection to the "Higher Power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker, and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with Divine Love.

But there are obstacles in the mind that interfere with this intimate fellowship with Love. One of them is that we owe our neighbor something besides love. For some wrong, fancied or otherwise, we think we owe him a whipping, or at least some severe punishment. The higher powers tell us that we owe him *love only*, and by sending him the word of love the law will be fulfilled and the barrier be burned away.

Then, if we have broken the important points of the decalogue, the law of love will be hindered. We

must make friends with everybody and everything in order to have this mighty worker, Love, carry out for us the Divine Law. Adultery covers a wide field of untrueness. Mixing truth and error is adultery. The lust in thought for the sensations of sense fills full the measure of this sin.

“Thou shalt not kill.” That you have not murdered some human being is no proof of your innocence. Have you taken life or caused it to be destroyed in any of its manifestations?

“Thou shalt not covet.” God is your inexhaustible supply. This supply cannot be manifest unto you so long as your mind covets things, yet thinks that they are beyond its reach. Hold that what you desire is yours *now*, and God the source.

“Love worketh no ill to his neighbor.” Never allow the thought to go from you that ill may come to anyone, no matter how much they may seem to merit it. We are prone to call down upon people the vengeance of the law without really meaning to injure them. We see them doing wrong, and we mentally say, “You will suffer for that.” This is error. Divine Love would move us to a thought of helpfulness, and escape from the effects of wrong doing. Be prompt to see good paramount everywhere. Do not cast any stones; do not call down the law upon any. “Neither do I condemn thee; go in peace.”

The sense man is asleep. We wake him by calling into action the higher powers of thought. In this manner he is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened by calling to him in silence, “Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.”

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### Lesson 13. June 29.

Review.

GOLDEN TEXT—*A light to lighten the Gentiles and the glory of thy people Israel.*—Luke 2:32.

The first step in every act is willingness. "A man convinced against his will is of the same opinion still." If God could bring to bear a force that would at once convert to truth and righteousness all the people, it would fail of its object in the end. Huxley said if he knew of a power that would wind him up every morning like a clock and keep him going during the day without effort on his part, that he would engage its service at once. But there is no such power, and no man would be satisfied with such an arrangement, though it seem at first thought an easy way out of the perplexities of existence.

The will must be dealt with in every movement, because it is the very essence of self-consciousness. It is therefore very proper that this quarter's lessons should begin with the conversion of Saul of Tarsus, who represents in this symbology the human will. In all permanent character building, the action of the will is based upon understanding. These two go hand in hand. They are the Ephraim and Menasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

The conversion of Saul was preceded by a great light of Spiritual Understanding. Saul means *commander*, which typifies the will in its personal dominance. It recognizes no master or guide save self-gratification, and it grows large in its own conceit. King Saul is a type of this unregenerate will. Mystics say that he was a former incarnation of Saul of Tarsus. After the discovery that there is a Wisdom greater than the personal will, its name is changed to Paul, which means *little*; and its character is converted from the violent and oppressive persecutor of things spiritual to the devout and obedient champion of the invisible Christ.

It should not be construed that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker it seems "little." Saul was a slashing figure in suppressing the few

early Christians, and carried the authority of the mighty Sanhedrin with a high and cruel hand. But when the conversion came he went forth with one companion and a "price upon his head." He was a very small figure in that day. It has taken the centuries to prove how great was that quiet but steady and persistent planting of the Gospel among the Gentiles.

The quiet, silent work you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived, "Whatsoever a man soweth that shall he also reap."

### Lesson 1. July 6.

The Giving of Manna. Exodus 16:4-15.

GOLDEN TEXT—*Give us this day our daily bread.*  
—Matt. 6:11.

The children of Israel in their escape from Egypt represent one who is transferring all his thoughts from the sense to the spiritual plane of consciousness. Moses is our understanding of the law of Truth, and Aaron is our statement of that law for the education of our thought children. We perceive the Truth in the mount of Spiritual Understanding, but we have not fulfilled the law of expression until we have sent forth that perception in a statement of words. So we should remember that every clue of Truth which we catch in the silence should be formulated into words and affirmed as *our Truth*. The lesson today should begin with the last verse of the fifteenth chapter of Exodus: "And they came to Elim, where were twelve springs of water, and three score and ten palm trees: and they camped there by the waters." Elim means *strength*. "Twelve springs of water" represent the fullness of consciousness of strength (twelve) issuing from the spiritual perception of Being, and seventy palm trees the realization in the physical of that same unlimited resource.

But these first realizations of the powers within

do not continue in their fullness to be manifest unto us. They do not abate, but we move in consciousness to other parts of our domain. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai." Sin and Sinai mean different degrees of *enmity*, according to Hitchcock's Analysis. This plainly means that after we have perceived that fullness of strength which is ours in Spirit that we have to deal with a wilderness of earthly thoughts which are opposed to or at enmity with this Truth. These bodily thoughts tell us that there is weakness, that they are starving. They murmur against the Truth and the Word, and long for the flesh-pots of Egypt. They want a more visible manifestation of the strength of Spirit.

"Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or no." This rain of bread from heaven is the descent into consciousness of ideas that take form in body and actually feed the flesh man. To eat of the quails in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of the Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that the Divine Substance is everywhere present, in every part of the consciousness, in the wilderness, the confusion of sense, as well as in the harmony of Spirit. "In the morning ye shall be filled with this bread, and ye shall know that I am the Lord your God."

When you wake in the morning, lie quietly and realize the Divine Substance; then see it persistently in every part of your organism. Fill yourself full of it before rising, and the day's work will be a joy. Remember that it is strength from the Lord. Let no

thought of personal selfishness enter in. Do not try to gather more than you can use with the idea that you can store it up; it will spoil on your hands if you do.

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## Lesson 2. July 13.

The Ten Commandments—Duties to God. Exodus 20:1-11.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all my heart.*—Luke 10:27.

“Thou shalt have no other gods before me.”

The one Supreme Good should have first place in the mind.

“Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

Do not imagine God as having a material form, not even a limited idea in mind, nor a location in substance, nor in conscious thought. God is Spirit—“without body, parts or passions”—transcending all forms and forces, both visible and invisible.

“Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and upon the fourth generations of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.”

Do not worship or give power to those erroneous ideas about God. God is *one*, and should never be imagined as in duality in any of its aspects. A departure of this unity from the Divine Mind leads to a consciousness of Spirit as cause and effect. Here the law of action and reaction holds sway. Sin is followed by punishment when the law is opposed, and rewards meted out to those who are good. This is the realm of the “jealous god”—the place where good and evil are warring one against the other. Avoid this consciousness and rest in the Supreme Bliss.

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

Do not take away from the One Mind its true



character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it."

The Sabbath day in mind action is that consciousness of completeness which should follow every declaration of Truth. The six days of labor are six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished, and rest in the consciousness of completeness, with the assurance that the law has been fulfilled and will work itself out in due season.

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### THE SECRET PLACE.

EMILY E. HILDRETH.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. — Psa.

Amid earth's cares and toils and pains,  
In secret chambers of the soul  
Christ's helpful words are echoing yet,  
"Come unto me and be made whole!"

"Where shall we come, O Living Christ?  
How can we find Thee, here and now?  
Too far from us the sacred land  
Where thou once walked with tho'tful brow."

"Within each soul," the answer comes;  
"The *secret place* is still within;  
And who seeks there to be made whole,  
In sacred silence entering in,  
Shall find the Christ, today and here,  
Waiting for each with word of cheer."

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"There is great good in a smile."

# THE HEALING POWER OF LOVE.

S. M. BUTLER.



IN THE word "love" is blended all the harmony of the Universe. The infinite life of man, the culmination of all experiences, is the outcome of the divine expression, Love.

Holy and angelic, the nature who stands radiant, clothed in the garb of pure white love. Peace eternal, wisdom in its fullness, and joy inexpressible is the gift of the Spirit of Love. Man in his lower nature has no conception of the healing power of this magic word, for the selfish nature cannot understand the higher meaning of this God-like attitude of the soul.

To love unselfishly, wisely and purely, is to reach a plane of consciousness far up the mountain of eternal happiness. This word of four letters represents the four points of the compass, North, South, East, West; it looks in all directions, and in its great meaning embraces everything. Without its warming power, manifested from the center of all life, then life itself would cease, and chaos infinite would reign supreme. Being then the mainspring of God's universe, it represents all there is of life. In every leaf, shrub and plant, in every root and budding flower, the great spiritual power of love is expressed. Holy, indeed, the attributes of love; what divine thoughts spring from the nature endowed with this inspiring life!

God's presence manifests in man through the pure love expressed by him in every thought, word, and deed. We climb the golden stairs of truth, wisdom and power, when love warms us into radiant life, and when its divine essence fills our being we walk in gardens clothed in richest verdure, an emblem of the inner world of heavenly beauty. Rich experiences come to the souls who truly love. Deep within the recesses of man's inner life, there springs a fountain pure and clear. This fountain, whose source is the

infinite love, is ever sending forth the waters of perpetual life. What treasures rich are garnered when this life of love is lived. In fact, this is the only life, for that which seemeth life without it is a dream of only death. To love divinely means to live throughout all time, and in the arms of God's eternal peace; to rest in works of richest blessing, wrought from out the heart's inspiring harmony called love. So live, then, in thy higher self, thy heavenly home, and in that great compassion of the soul, send out from hence thy blessing to mankind. Thy brother walks the earth and needs the manna sent from far above, so do not hesitate to live the life of purest love in usefulness and strength. Speak words of kindly cheer, and do for all what thou dost feel is best.

Thy heart is prompted from the inner light of rays effulgent bright—that is the voice of love. Thy hands will work with ardor strong when love doth mark the way, and earth will be to thee a paradise of love and peace divine. No landmarks then will need to guide thee here and there, for where thou goest ever in the front will go the star of inner power and light. Thy pathway deep with fragrant flowers is strewn when thou dost pave the inner heavenly road. Every thought a gem of wisdom rare will be when thou canst leave thyself as mortal man and on the plane of universal life send out to all a wave of warmest purest love. Such souls as reach this higher life of doing good to all are given power to serve in many ways in God's great plan; your place will surely then be found, and you will truly live a life of use and happiness; thine eyes will radiate the inner light of soulful love, thy voice will echo deep the music played in heavenly courts, and in thy touch the healing power of love will go to banish ills and raise the dead to life. For what is Life but God, and what is God but Love? The dead are those who have not loved. So in thy magic touch they feel the thrill of holy love, and quick respond, and warmth and life are there.

Your world of careworn men, and women, too, who seek to find the peace of God in vain pursuits, are really dead to that which vital is, for what have they except the chaff to feed their starving souls? They need thy loving words and greeting warm to lift them up to harmony and strength. The healing power of love must save the world throughout all time, and every age great souls have taught the use of love. Its magic power has raised the fallen race to higher thought and holier deed; so in the plan of heavenly life the angels speak within the soul of man these words of love, and from that seed the flower doth come of radiant beauty fair, the emblem of the perfect life which men may know. The joys supreme of which you then will taste will make a paradise of earth, and love will reign in every heart; for thou canst quicken that within thy brother's soul which thou dost feel. So live the holy life, each one, and do for all as thou wouldst have them do for you, if thou didst need their help.

We all are one in Truth; no separate life exists. The world of love includes the whole, and all are cared for; yes, the very least are there within the loving arms of love so strong. When man in ignorance deep would live apart from other men, and only recognize the few who harmonize in thought with him, he closes then the door of useful life, and shuts himself without the gate of heaven. For if he lives the life of love, he sees the good in all, and every soul embodied on the earth is still within the fold of God's great universe of life. A narrow life is that which would exclude from out the heavenly way the soul which by another path will reach the fullest peace and joy. We cannot know, and must not judge, the struggles deep which others feel. Their way is right, or else the plan of universal life is wrong. They may not seem to us as walking by the way our feet would go, but we can only love them more, and in that love, a brother's love will bind our souls as one, and then within our inner life will spring that perfect flower of peace and love divine.

# THE THOUGHT IS THE ROOT.

CLARA S. CARTER.



WE CANNOT get rid of an offensive tree by cutting off its branches, but if we apply the ax to the *root* of the tree we shall be assured of its utter destruction. Now apply the metaphor practically — inasmuch as all discords, of whatever kind or nature, emanate from the human or carnal mind. The repudiation of the human mind must destroy *in toto* the discords arising therefrom. It is the carnal mind that is opposed to God, Good. (Romans 8:7.) Therefore we must rid ourselves of the carnal thought by the assimilation of the Christ mind, or thought. The belief that man's mind is carnal makes him the target for all the changes of the flesh, but the realization that man is spiritual and in possession of the mind of Christ produces joy and harmony; for it is the universal order that "like begets like." If harmony is the expression of the Divine Mind, to *realize* that *we* possess this mind must of necessity reward us with the fruits of the Spirit.

Knowing this, Paul said, "Let this mind be in you that was also in Christ Jesus." Many persons are under the belief that they are affected from others' thoughts for evil. This is untrue, and did we *practice* what we *preach* we should know that *evil has no power in any way*, neither in thought nor in act *save only the power we give to it*. Jesus said, "From within out of the heart of man proceed evil thoughts." All these thoughts come from man, and defile him. Our work is to cease the inharmonious thoughts, and to dwell in love that "thinketh no evil;" then we shall see all about us as dwelling in the same omnipresent love and hence all harmonious. A trite but true saying, "Curses like chickens come home to roost," is applicable here. Evil thoughts when we seem to be affected by them, have only returned from a journey on which we have

sent them out, and we do not recognize our own offspring. Let us therefore put all discord from our consciousness, and thereby cease to see it in another or ourselves.

The first step is taken when one's heart is full of yearning for this purification of thought. We must drop our burden of regret for past deficiencies, for all eternity is ahead. 'Tis practice that makes perfect. Did it ever occur to you that a musical instrument contains the *possibility* of *all* harmony? Under the skillful manipulation of an artist they respond in beautiful melody. In the Science of Life, as well as in the demonstration of the science of harmony, practice brings its reward. Sweet melodies can daily be manifested by all, melodies which shall drown the discords of worldly strife. Within each heart is the *fullness* of divine harmony, and a little patience, a little forethought, and we shall be able to sweep the heart-strings of Love to melodies which shall reverberate throughout the universe. The mind attuned to God's law diffuses harmony throughout the earth. St. Paul has given the antidote for all expressions of discord in the words, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; think on these things." He that soweth bountifully shall reap also bountifully. Be ye transformed by the renewing of your mind (or thought). Good thoughts are at one with the Divine Attributer. Therefore, good thinking brings us into harmony. We are the thinker, therefore controller of our thought. To think is to form; therefore, as long as there is thought, there will be form.

We will always have form, but we will never be that form. One cause of selfishness is the indulgence of the habit of thinking of ourselves as separated from God or Good. Self-love generates fear, and we form wrong ideas, which explains the source of inharmony or trouble. Character comes out of our thinking; or rather, thought comes out of

character. It is not the thought that we hold that has power—it is the thought that holds us. The thought is in a way to become powerful when we adopt it; but it is not a power until it adopts us. Love is all harmony; then let us love, and then our thoughts shall burst forth in acts of good towards all. Of all earthly music, that which reaches farthest into heaven is the vibration of love thoughts.

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### THE HOPE OF IMMORTALITY.

A German biologist has calculated that the human brain contains 300,000,000 nerve cells, 5,000,000 of which die and are succeeded by new ones every day, and that in this way we get an entirely new brain every sixty days.

A large proportion of every person's stored-up knowledge lies dormant most of the time. If there were no entity or immaterial memory back of the substance of the brain we would have to remember and turn over our entire stock of dormant facts and sensations once every sixty days, in order that the new cells that were replacing those that were dying should acquire the memory store.

If memory were dependent upon the material cells of the brain, a fact we knew over sixty days ago would have passed out of our memory forever unless it had been recalled within that time.

But many persons can recall the events of childhood, in an emergency, of which they had not thought of for many years.

The persistency of memory is a constant miracle. We shall probably never be able to explain it, but it is one of the strongest grounds of hope that —

There is no Death! what seems so is transition;  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portals we call death.

— *Ex.*

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“To know is to be.”



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,  
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,  
1315 McGee Street, Kansas City, Mo.



## THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

June 20th to July 20th.

I choose to be obedient to the power  
of God.

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## Noon Thought.

(Held daily at 12 M.)

Let every soul be subject unto the  
higher powers. For there is no power  
but of God.—Rom. 13:1.

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## THE REALM OF JOY.

BLANCHE BELMONT LERCH.

Thirst for God, O blessed thirst,  
To thy call fresh fountains rise;  
Hunger after righteousness,  
Thine the manna from the skies.

Heritage of meekness, blest  
Is the substance of the earth.  
Mercy ever drawn to me  
From sweet charity takes birth.

Spirit poor! each creature low  
With the high has equal love.  
When for lost estates I mourn,  
To my Father's house I move.

Pure in heart, the vision blest  
Of the good alone I see;  
Making peace with all around  
As the Father comforts me.

Resurrected from my past,  
Cheating shadows ne'er annoy;  
Persecutions sink beneath;  
I am in the realm of joy.

## SEEING WITHOUT EYES.

With the new and wonderful X-ray in its hand, science is said to have taken another stride toward the eminence from which it can look upon a world spiritual and perceive the wonders of the other existence which are believed to await us on the other side of the valley of the shadow. According to Dr. Heber Roberts, who has made the study of the new and wonderful ray a specialty, a discovery has been made which unfolds a world of promise in establishing conclusively not only that man has a soul, but that it is fitted to the enjoyment of things which to the senses of flesh and bone and sinew are imperceptible. In other words, science seems to be on the threshold of the entrance to the mysteries of another existence of which man has hitherto dreamed, doubted, scorned, hoped or believed blindly, because he believed.

The discovery which promises so much, he says, is that the retina and optic nerve are not necessary to the sensation of sight. In other words, the mind, the consciousness, the soul, may see and have no eyes, no optic nerve. By seeing is meant may be conscious of the same sensation which would have been produced had the retina and optic nerve been in place to convey the impression to the brain. This fact was demonstrated by learned scientists while experimenting with the X-ray on the blind. Dr. Roberts says that the experiments have conclusively demonstrated that by means of the Roentgen ray there are other avenues of transmitting light to the organs of light sensations in the brain than the retina and optic nerve. Quoting from authority he says that the evidence has come in a way that clearly points out the fact that every pore in the human cranium is a window from which the soul may look out upon the common world and common things, and by changing its focus just a little behold the transcendent beauties of a more ethereal existence.

In reference to the discovery Dr. Roberts says:

“By means of the X-ray the soul can look through the human body or other opaque substances. Such is the belief of churches, taught for hundreds of years, that the spirit freed from the grosser senses of mind and body, soared master of the realm of thought and fancy, and passed through solids as if they were not there, or glanced through substances as if they were but ether.

“Now on top of this comes the astounding fact that the retina and optic nerve are not necessary for the transmission of the sensation of light to the brain.

“Following up this lead the room for speculation is unlimited. If light may be perceived by people who have neither eyes nor optic nerves, why not other things than light? Why not the so-called material things of life? Does the discovery show that the life, the inner consciences, may preceive all things when unfettered from the body; that it may perceive them in a more ethereal aspect as it now looks through the body with the X-ray, and as it now perceives the glories of light without the eye to transmit it to the seat of sensation? Is it not a wonderful discovery? Its possibilities are vast. Possibly it will soon be demonstrated that the inner consciousness, or spirit, may look upon a new world which now is obscure, because of the want of proper conditions. It may soon establish that there are relations between the outer and inner being, and show the relation between spirituality and materiality, and that the now known universe has its counterpart in the invisible.

“I have said that if the sensation of sight can be transmitted to the brain without the retina and optic nerve, then why not other sensations? It seems possible that science is on the eve of demonstrating that the inner being may have no eyes, no optic nerve, and still see; that it may have no ears or auditory canal and nerves, and hear; that it may have no material sense of smell, and yet vibrate with delight

in the odor of roses; that it may have no mouth or organs of taste, and still be able to receive that sensation; that it may have no hands or body honeycombed with nerves to transmit the sense of touch to the brain, and yet be sensible of touch.

"I noticed in the *Mirror* soon after the X-ray was discovered an editorial in which Mr. William Reedy made the assertion that possibly the new ray might prove the stepping-stone to the solution of the very mystery of being itself. His words now come in the nature of a prophecy."—*St. Louis Republic*.

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### THE LAWS OF HEALTH.

The average man or woman who is compelled by sickness to go to a doctor usually does so with a view to being cured by someone, without any effort of their own. They have been educated to regard sickness as a misfortune, instead of a crime, and a doctor as a person whose business it is to not only cure people, but to keep them well. They are not aware that medical men, as a class, know as little, if not less, about the laws of health and sanitation than other people, and that the death rate among physicians is larger than that of any other profession.

It is not the business of a doctor to cure you, but to give you medicine, and in many cases to keep you sick as long as possible in order to run up a big bill. It is not to his interest to teach you how to keep well, because his fees depend upon your being sick. Hence, all his talk about health laws, health boards, and laws for the protection of public health and the people, is the sheerest and most transparent rot which is promulgated in his own selfish interest.

It should be the province of a real doctor to keep you well by teaching you how to avoid sickness; not to dope you with something more injurious than your disease when sick. Fully nine-tenths of the people who ever came to me for treatment have asked me, "Can you cure me?" My answer invariably is, "No, I don't cure anybody; I simply teach you how to cure yourself and keep well."—PROF. ZACK SHED, in *Medical Liberty*.

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

58. I wish you would tell us plainly how we may be sure that we are led of the Spirit. I wish to be, but am never sure that I am thus led. — J. M.

The only way in which we may be sure that we are led by the Spirit is to make the one aim, desire, and purpose of Life that of understanding and living the Truth. When all the conscious forces of the soul are concentrated upon the attainment, and consecrated to the service of Truth, then the Spirit of Truth—the Christ within—is indeed our guide, and we are led into all Truth. We can make no mistake in following the promptings of this inner voice when we are thus one with the Infinite Mind. These promptings sometimes come to us as impressions, sometimes as though a voice spoke to us, and sometimes sudden illuminations of understanding upon uncertain points. If we keep “in tune with the Infinite” we need have no doubt as to our leading.

59. What do you think about the time being ripe soon for the Millenium that so many editors are talking about? I, for one, am tired of waiting. I want more happiness, a little less hard labor for small pay, and I am also tired of reading papers and books sent out by those who cannot demonstrate what they teach. For instance, they claim that you can speak for money until it comes, or, at least, something will turn up to do by which you can earn it. I have tried this with right-living other ways, and so far have not found it so, and nearly everyone wants their money in advance. There is something wrong somewhere. Please tell me.

— MRS. O. C.

Upon the financial question many a good scientist has met his Waterloo, and the Millenium will not be here until this, along with some other knotty problems, is solved by mankind. While one member of the human family suffers from lack, or from any other cause, then the Millenium cannot come, for that means a reign of happiness and peace for all men.

That there are indications of the coming of this glad time is very true, for a wave of spirituality, such as was never known before, is permeating the thought of the world. It is possible, and there are those who have demonstrated their power to speak the word for abundant supply and have it manifest to them. Those who have failed thus to demonstrate have either lacked *absolute* faith in the power of the spoken word, or have not been persistent enough in claiming this supply as their own now and giving thanks and praise for it. Jesus' prayer is the keynote of realization which produces manifestation: "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." When we *know* as he did without a shadow of doubt that "all is ours," then all fear is banished and the way opened for supply to pour in upon us. If we lack, the fault lies in us and not in the law of good (God).

60. Please answer the following questions;

(a) Knowing God is life eternal (John 17:3), how can we know God?

(b) For we shall see God as he is, and

(c) We shall be like Him. How and when?

"Knowing God," "Seeing Him as He is," and "Being like Him," ought to be satisfaction entire. — H. A. H.

(a) God being the law or principle of Good, the primal cause from which all things exist, the only way in which we can know it is through its working or expression, through its effects. The highest expression of this primal cause is man. As the effect must be like its cause, then to know God we must first know man. In our study of man we find him possessing life, love, intelligence, wisdom, power, health, strength. The logical conclusion then is that God is life, love, power, intelligence, wisdom, etc. When we awaken to the fact, or become conscious that all that God is we are, then we have the secret of living, and know that we have, or are in, eternal life now.

(a) Thus we see or perceive God as It is, imper-

sonal love, omniscient, omnipotent, omnipresent Spirit, the "All in All," and not, as we may have thought, a person who gave to us according to his will.

(c) When we come into this consciousness we know we are like our source, and we are satisfied. "I shall be satisfied when I awake in his likeness."

## ANSWER TO "SHOW ME THE WAY,"

BY ELLA WHEELER WILCOX in February *Unity*.

This is the way: "Behold the lilies, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of them."

What is the true life? It is a life where hope is dropped and joy takes full possession of the soul, and like the lily, with its sweet perfume, it radiates and makes glad every place and everything. Without hope there is no doubt, no fear, but a sure foundation—all is well. This is the true life. Enter ye in.

—MRS. C. M. CHASE.

Man is never so strong with his own native strength as when he realizes that he stands entirely alone. He who no longer believes in reward or punishment must do good for the sake of good. It is within ourselves that reward must be found. An act of goodness is of itself an act of happiness. They who do good expecting nothing in return know a joy that is divine. The joy of doing good for the sake of good is the most beautiful joy we know.

—MAURICE MAETERLINCK.

"We count the steps that we take on the highway of Truth by the increase of love that comes for all that goes with us in life; the increase of love and of glad curiosity, of respect and of deep admiration. Through loving we learn to love."

## THE LORD'S PRAYER.

Thou to the mercy-seat our souls  
doth gather  
To do our duty unto Thee Our Father,  
To whom all praise, all honor  
should be given,  
For Thou art the Great God who art in heaven  
Thou, by Thy wisdom, rul'st  
the world's whole frame  
forever, therefore hallowed be Thy name,  
Let never more delays divide us  
from Thy glorious  
grace, but let Thy kingdom come;  
Let Thy commands opposed by  
none, but Thy good  
pleasure and Thy will be done  
And let our promptness to  
obey be even the very same on earth as 'tis in heaven;  
Then for our souls, O Lord,  
we also pray Thou  
would'st be pleased to give us this day  
The food of life, wherewith  
our souls are fed,  
sufficient raiment and our daily bread,  
Of every needless thing do  
Thou relieve us, and of  
Thy mercy pity and forgive us  
All our misdeeds, for Him who  
Thou didst please to make  
an offering for our trespasses  
And for as much, O Lord, as  
we believe that Thou  
wilt pardon us as we forgive  
Let that love teach, wherewith  
Thou didst acquaint us  
to pardon all those who trespass against  
And though sometimes Thou us,  
findst we have forgot this



love to Thee, yet help and lead us not  
 Through soul or body's want,  
 to desperation, nor let  
 earth's gain drive us into temptation  
 Let not the soul of any true be-  
 liever fall in the time of trial but deliver  
 Yes, save them from the malice  
 of the devil, and both in  
 life and death keep us from evil,  
 Thus pray we, Lord, that of  
 Thee from whom this  
 may be had for Thine is the kingdom,  
 This world is of Thy work,  
 and evermore to  
 Thee belongs the power and glory  
 And all Thy wondrous works  
 have ended never, but  
 will remain forever and forever  
 Thus, we your creatures would  
 confess, and thus would  
 say, eternally, Amen.

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The universe pays every man in his coin; if you  
 smile, it smiles upon you in return; if you frown, you  
 will be frowned at; if you sing, you will be invited  
 into gay company; if you think, you will be enter-  
 tained by thinkers; and if you love the world and  
 earnestly seek for the good therein, you will be  
 surrounded by loving friends, and Nature will pour  
 into your lap the treasures of the earth.

— *Wildwood Philosophy.*

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I have the peace of God, for God is my peace,  
 and it passeth all understanding; even my flesh  
 resteth as my thoughts soar upward on the wings of  
 spiritual tranquility.— HANNAH MORE KOHAUS.

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“Every seed brings forth after its kind.”

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

That the reported advance of Christian Science in numbers, wealth, and power, is having its effect upon older denominations seems

SHOULD THE OFFICE OF PRIEST AND PHYSICIAN BE COMBINED? to be indicated by various signs, some of which we have lately commented upon. One of the most striking of these is the

suggestion recently made in a conservative religious journal, the *New York Churchman* (Prot. Episc.), that Christian ministers should be physicians of both souls and bodies. Writing in that paper, the Rev. W. R. Inge, fellow of Hertford College, and Bampton lecturer for 1899, says:

“The words in which Jesus Christ proclaims himself the Good Physician (Matt 9:12) are found in all the three synoptic gospels. They point to what was indeed the most obvious and prominent fact in his ministry, that he went about doing good, and healing those who were afflicted in mind or body. The mission of Christ on earth was primarily a mission of healing. It is a mistake to suppose that the wonderful cures which he wrought were intended chiefly as evidence of his supernatural power and credentials of his mission. Considering how emphatically he protested against the demand for miracles, and refused to comply with it (Mark 8:12), it is impossible to believe that he journeyed from place to place in order to give a series of thaumaturgic exhibitions, of exactly the kind which in his words he had refused to offer. We may even guess that the supernatural element in some of these cures is somewhat unduly emphasized in our narratives. In any case, it is the healing, not the miracle, that is the important fact. Our Lord performed these cures as part of the Gospel of the Kingdom; and the lesson which he meant to teach by them can hardly be missed. Human nature,

we are to understand, is not to be divided into two separate parts, a body and a soul, of which the body is comparatively unimportant; man is one complex personality, the whole of which is the object of the Redeemer's care and love. And as the function of the church is to carry on his work, it is plain that the church, too, in dealing with the problem of evil, must take into account the whole man, and an undivided personality.

“ There is ample evidence that the early Christians had learned this lesson. We find clear signs of medical interest in the third Gospel, confirming the tradition that its author was the beloved physician; and Luke was only the first of a long line of Christian healers. We hear of Alexander the Phrygian, mentioned by Eusebius, a physician and martyr; of Julius Africanus, about 225; of Zenobius of Sidon, a martyr under Diocletian; of Theodotus, physician and bishop at Laodicea about 305; of Cosmos and Damian, Christian physicians. The systematic care of the sick in the early church is a fact too well known to need illustration. More significant for our purpose is the passage in the Epistle of St. James, where a religious ceremony is said to be efficacious in cases of sickness; and still more so, perhaps, is the vexed subject of demonical possession, in which mental and moral disease seem to have been mysteriously blended. Prominent men of science have poured ridicule over the New Testament narratives of casting out devils, forgetting that the types which mental disease assumes vary greatly in different periods, and are strongly affected by the current beliefs about the spiritual world. The real interest of the narratives surely lies in this — that our Lord applied his powers of healing not only to cases of bodily disease, but to some cases that looked like desperate moral depravity, thus showing that apparent wickedness may proceed from causes partly external to the will of the agent — causes analogous to mere bodily disease, which Christ, we know, spoke of in the same terms, as ‘bondage

to Satan.' In other words, our Lord recognized the mutual interdependence of soul and body, and taught us that not only is sin disease, but that bodily and mental disease may be the cause of moral evil."

Indeed, says Mr. Inge, Christianity largely won its ascendancy in the Roman empire as a religion of healing, because, as Christian Scientists would say, its disciples could "demonstrate" better than the disciples of Æsculapius. The important point here, observes Mr. Inge, is not the question, "Were the cures genuine?" but the fact that pagan and Christian alike believed that the true Saviour of mankind must be a healer of bodies and minds as well as of souls. The alliance between Christianity and the healing art, remarks the writer, was gradually dissolved during the Middle Ages, although neither the Latin nor the Greek Church lost the belief in miraculous cures in answer to prayers and pilgrimage. But now, asks Mr. Inge, "has not the time come for a better understanding, if not for a stable alliance, between the two branches of the healing art?"—*Literary Digest*.

By the normal operation of spiritual thought the constituent elements of our bodies are constantly changing from the natural to the spiritual condition. As this change progresses, and in the precise measure of its progress, the body becomes better fitted as a basis for the Spirit's action in generating higher, purer, more spiritual thought. This higher thought, in its turn, gives greater spiritual vigor and refinement to the flesh. Thus in all the future for constant spiritual growth, they act reciprocally, and react upon each other in most harmonious and helpful interchange and companionship forever, the body always remaining, as it now is, the basis for the action of the Spirit, and the mirror in which will be seen, in full length protraiture, the likeness of the spiritual

GROWTH FROM  
THE NATURAL  
TO THE SPIR-  
ITUAL BODY.

man, which is also *the likeness of God*. In this way the mission of the divine man will be accomplished, by bringing into manifestation the *likeness of the invisible God*.

Do we find here a prophecy of much greater glory awaiting the further development of man? Inasmuch as he has lifted his own body from the natural to the spiritual plane, by a power inherent in his nature — the divine power of *thought* — may it not be given to him by the continuous exercise of the same power, to assimilate to his own spiritual nature, the active, visible universe?

We believe that man came up from the eternal Idea of God, through all the orders of creation and of creature life; that he retained and brought forth in his own person the type-germ of each successive order through which he passed, and held it as a basis of unity between himself and them, and as a channel of distribution through which shall flow, from him to them, the transforming spiritual energy that shall lift the whole creation from the natural to the spiritual order.

Man has long been regarded as a microcosm, a little world in himself. Is he not, as the controlling factor of creation, himself the macrocosm, the larger universe? Is it not becoming evident that it is the mission of man to gather into union with himself all creatures and all creation, and to dominate and rule the whole? Will not the divine love, intelligence and vigor take up the creature next highest to himself, in development, and glorify it by lifting it according to its measure, into the plane of life and freedom that he himself has reached? And so on down, even from higher to lower rank of organized life, until the whole creation shall be redeemed, and brought into harmony and everlasting freedom?

It seems to be in unison with this view that Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not

willingly, but by reason of him who hath subjected it in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now \* \* \* waiting for the adoption, to-wit: the redemption of our body."

What a spectacle of intense and sustained longing Paul presents to us here! The whole creation groaning, travailing in pain together, waiting in earnest expectation for the redemption of our body; for the manifestation of the Sons of God. Shall this expectation be disappointed? Impossible! Mark you, it is a universal expectation. Every creature, "the whole creation," shares it. Moreover, it was God Himself who subjected the whole creation to vanity, in hope that deliverance shall come to it when man shall be manifest as the Sons of God, by the redemption of his body.

We hold it to be self-evident that any and every hope that God has inspired in any and every creature, is sure of fulfillment. But when God Himself subjected the whole creation to the bondage of corruption, in the hope that it would be delivered unto the freedom and glory of the Sons of God, when that freedom and glory shall be attained, we believe—we are very sure—we *know* that when man shall have reached the manifestation of his spiritual and divine nature, he will at the same time, and by the same process, confer upon the whole creation, in its measure, the liberty and glory which he has himself achieved.

It was a long march that man took from the Infinite Ideal of the Divine Mind, in the unoriginated eternity of the past, on through the primal chaos of creation, down the unmeasured and immeasurable cycles of successive formations, entering into the primordial atom of dust, steadily pursuing his way through every rising form of life, leaving behind him in his tireless and everlasting journey, what we know

as the ethereal, the gaseous, the aqueous, the mineral, the vegetable eras; still forward through orders of fish and fowl, of beast, of reptile, to the human species; taking up into his own nature the central, essential life-germ of each, and incorporating in his own flesh. He still reaches outward and upward, and grasps, not as an act of robbery, but as his eternal and indefeasible right, his inevitable and manifest destiny—equality with God in the *Divine Nature*, and lifts all creatures, all life, the entire universe, the whole creation, into everlasting order, harmony and beauty. “Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat hay like an ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isaiah 11:6-9.—HEKIFO.

What is prayer, and do I believe in it?

To the question, What is prayer? I think that the old definition that “prayer is the earnest desire of the heart,”

PRAYER.

is as good an answer as we can

find. And yet we need to consider it a little more in detail. We used to believe that prayer was a petition, more or less urgently made to a being of omnipotence, somewhere outside of and above us, who through our importunity could be induced to change the way of working out his plans for us. And yet we were taught that God was unchangeable, “the same yesterday, today and forever.” And so we went on groping in darkness when the light was at hand, if we only knew it and had opened our eyes to see it.

We have now learned the power of thought, and

know that desire is first thought, which is dwelt upon till it is constantly in our minds, and the power created by these thought-waves, or vibrations, become a force, which in addition to thankfully claiming the thing so much desired as our own *now*, is *sure* to bring the answer, and we have that which we wanted. In the gospel of St. Mark 11:24, Jesus says, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We have never rightly understood the meaning of these words, and the power contained in them when used understandingly. In I. Cor. 14:15 it is written, "Pray with the spirit, and pray with the understanding also," which to me means that we are to understand that it is the Spirit within us which doeth the work. We are composed of body, soul (or mind) and spirit, and one of the Swamis said that through the physical came temptation, which the mind recognized but was unable to resist, and which sent the appeal to the Spirit to come to its aid in resisting or controlling the physical. This teaches that only in the spiritual, or higher life, is there the perfection we are looking for, and I believe in that prayer which is a constant communion with the Spirit, or the God in us, which causes us to spiritualize all things, even the common details of our everyday life, and live in the glory of Divine light, life and love till it shines through us upon all who come in contact with us. Let us sincerely endeavor to live up to the best that is in us, then will our prayers be praises and thanksgivings for the wonderful goodness of God whose image and likeness we are.

—JENNIE H. CROFT.

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"Stop complaining and grumbluig. Look about you. The world and worlds are before you. Learn how to live and use what you have. You are not limited. The universal storehouse is inexhaustible. Seek knowledge within and without, and you may have whatsoever you will."



## HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

IN *UNITY* for April I read a question: "What causes teeth to decay?" and in reply you say and tell your inquirer to deny decay, and affirm perfection of the teeth. Will you kindly say in your next issue if you and Mrs. Fillmore enjoy perfectly sound teeth as the result of practicing this treatment? — F. A. B.

We do not consider that we are personally bound to the demonstration of any statement of Truth. One can read out of the law without following it strictly. We spiritually perceive the cause of mortal limitation, and also the remedy; it does not follow that we have always taken the medicine successfully ourselves. However, I do not think that Mrs. Fillmore has had any dental work done for the last ten or twelve years, and I know that I have not. I have some teeth that a superficial observer might say needed attention, and I am giving them attention from a spiritual standpoint, and getting good results. They are holding their own, and I am on the way to the production of an entirely new set. Dr. D. L. Sullivan says that he has filled several of his teeth with the substance from within, and they are perfectly whole. Others have testified to the same experience, and I believe it possible to fill decayed teeth and grow new ones through the power of right thought.

Will you tell me the mortal state of mind that externalizes in moles, also the treatment for same? — M. G.

Moles represent an unclarified state of mind, and the remedy is, affirm clearness of spiritual perception. Tell the liver it acts with swiftness and strength, and deny all belief in the appearance named moles.

Will you please tell me why it is when I sit down with the deliberate intention of trying to concentrate, I grow so fearfully drowsy and tired, although a moment before I was wakeful and alert? Also will you tell the formula for restoring the color to my hair? — J.

It is evident that you have not made the connection with the inner sources of life. You live too much in externals. The remedy is, when you go into the silence, begin at once to declare your unity with the one infinite, omnipresent, omnipotent life. See yourself being filled, unified, vivified, vitalized by the One Life. It will be well to take a few deep breaths at the beginning of this sitting, holding in mind the drawing in to the consciousness of this swift life. Then mentally image the One Life that is circulating all through your consciousness. Sometimes it is necessary to get up and walk about a little, then sit down and concentrate. If you find yourself in the belief of being tired, deny it, and affirm the One Vitality.

The pigment in the hair which gives it color has its source in the vitality. For instance, physicians say that iron in the blood causes the hair to be red. Iron represents strength. If you want red hair, declare that your life is strong. Black represents endurance, so if you want your hair to be black, claim the infinite endurance abiding in your vitality as the One Life feeding that vitality.

Please give me a healing thought for bad action of the heart, and weak kidneys. — F. L.

Affirm: "There is nothing to fear; my heart is right with God. The lustful passions of sense no longer deplete my strength. Christ is now manifest in me as strength and purity, and I have overcome the flesh."

Will you kindly tell me what is the cause and what will cure a lump that is formed on my wrist? — H. M.

Say to that lump: "In the name of Jesus Christ, vanish. The life that is God is in you, and there is no congestion or stoppage of the one swift life force everywhere present."

What is the cause of profuse perspiration under the arms? — S.

Perspiration indicates mental denial, and carried

too far results in weakness. The arms represent power. This would indicate that there was in mind a denial of executive ability, that is, the power to do things in the world of affairs. The remedy is, affirm, "I have ability to do whatever is necessary, whatever comes to me in my daily life. I do all things in a masterly way. There is no weakness in me whatever, at all."

I suffer with excruciating pain, by spells, under the breast bone. — S. D. F.

All pain manifest in the vicinity of the breast indicates some trouble in the affectional nature. This extreme pain indicates that you have been suddenly disappointed in some matter, or in something which you greatly loved. You can locate this in your past experience, and deny it out of consciousness, at the same time holding that your love nature is spiritual, and cannot be disappointed, it cannot be pained, it cannot lose anything, it is in its essence the love of God.

What causes falling out of hair and dandruff, and what thought would you suggest to hold? My husband seems to be getting bald. We have tried to deny it and affirm the life there, but would like your suggestion. — O. K.

The falling out of hair in all cases indicates that the vitality is being lowered. The remedy for this is, connect yourself with the One Vitality, the One Life. This is not done in an instant, nor in a day, but by constant affirmations we open the way and gradually let in that life which we have crowded out through our non-recognition. Deny also the belief in dandruff, and affirm purity in the strength of the flesh.

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God Himself cannot give you anything which you are unwilling or unready to receive. Take what you are ready for, what you really want and pay for it. One must be ready to receive or nothing is given him.

— LIDA A. CHURCHILL, in *The Magic Seven*.



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## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

Now is now a monthly magazine filled to the brim with the fire of Henry Harrison Brown, 1423 Market Street, San Francisco. The price is \$1.00 per year, 10 cents a copy.

In response to the already large demand, we have issued "How to Attain Your Good," by Emma Curtis Hopkins, in neat booklet form. Price, 10 cents a copy; \$1.00 per dozen, postpaid.

For several issues past we have received but one report for the month of the meetings of the Chicago Truth Students, and this month we failed to receive any report whatever.

To accomodate our readers, we have ordered a supply of the May *Mind*, containing the portrait and biographic sketch of Charles Fillmore, editor of UNITY, written by Editor Charles Brodie Patterson. Twenty cents will bring you a copy postpaid.

A neat little story for children, "The Garden, the Gate and the Key," by Mary Brewerton de Witt, has been published by the Unity Tract Society, of Kansas City, Mo., and constitutes Volume III. of Wee Wisdom Library. The story is beautifully told, and personifies the virtues of Faith, Patience and Prudence, seeking each their special way into the garden of Wisdom. It tells the beautiful lesson of how each may enter into this garden, but that each by a special key of his own. Altogether the message which the little volume brings is told in entertaining story form, and will be a nice gift to children. Price, 25 cents.— *The Higher Thought*, Kalamazoo, Mich.

## UNITY BIBLE LESSON QUARTERLY.

The Sunday School Lesson Quarterlies, which have been in course of preparation, are now ready and can be ordered from this office. That they will fill a long felt need is evidenced by orders and questions concerning them which have come to us since the announcement in May UNITY. Prices are as follows: single copy, 10 cents; per year, 35 cents; clubs of 25 or more, 30 cents per year; clubs of 50 or more, 25 cents per year. Send 10 cents for sample.

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The Universal Home of Truth has been opened by Reginald and Lily E. H. Cobbett, at 1616 Washington Avenue, Denver, Colorado, for the purpose of meetings, classes, healing treatments, individual talks, and a restful, happy unfolding place for the souls who are desiring such a home and such an atmosphere to help them into a fuller consciousness of the life that is, and the truth of their divine being. The Home has a number of light, sunny, airy and newly decorated rooms for the accommodation of those who would like to stay in it while studying or being helped by its workers or by those at the Colorado College of Divine Science, close by. Meetings and classes are arranged from time to time according to the desires of those for whom they are given. It is hoped that all will feel the character of the Home to be what the name implies, Universal, and accept its advantages as freely as they are offered, and that it will prove a blessing to all who come in touch with it. The meetings, classes and healing treatments of the Home will be given on the free-will offering system. All who desire to come are welcome. Any further particulars may be had by writing to Universal Home of Truth, 1616 Washington Ave., Denver, Colo.

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I was healed of so-called cancer of the stomach, sick headache of long standing, chronic constipation and nervousness, through coming into the understanding of the Truth. My healer was Mrs. McHenry, now Mrs. Thurman, of Denver. I received a few present treatments, and the rest were absent. I have never been laid up one day since. I am strong and well, and I believe I can help others. My experience was so much like Mrs. Sarah E. Griswold's, which you published in November UNITY, that I thought I would write it to you. UNITY has been such a help to me, and I think every number better than the last. I now see that it is my growth and appreciation that makes them seem better. When I think that when I was in misery and darkness when this Truth found me, I would not change places for all the money in the world, and that is only eighteen months ago. I have been much opposed, but have overcome all.—I. O.

## REVIEWS OF NEW BOOKS.

J. H. C.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

**A VEGETARIAN COOK-BOOK: A COMPREHENSIVE GUIDE TO NATURAL, HYGIENIC AND HUMANE DIET,** by Sidney H. Beard.

The subject of food reform is beginning to be seriously considered by thoughtful people all over the world. This cook book appears at an opportune time, and gives recipes for many toothsome dishes which may be prepared from nuts, fruits and vegetables. Many hygienic hints are included. It will be welcomed by all who are seeking substitutes for meat, and will fill a long-felt want by practical suggestions and simple directions. Cloth, 180 pages; \$1.00, *net*. Published by T. Y. Crowell & Co., New York.

**ON THE HEIGHTS OF HIMALAY,** by A. Van der Naillen.

A narrative of the experiences of a young man, who, unable to consummate a union with the one he loved, resigns his position at court and commission in the army, and becomes a priest. In the pursuit of knowledge he was thrown in contact with mystics, and becoming interested in occultism, joined the Himalayan Brotherhood, and finally became a master and an adept. The occult forces and powers, their influence upon man, the control and use of these forces when understood, and the purity of life to which one must attain before he can become master of these hidden powers, are portrayed in this story in a powerful manner. While giving much of the Brahminical teachings, the reader gets an inspiration to a nobler life, and the one who is led by the Spirit will not linger in the psychic realm although it may be fascinating, but will know that in the spiritual plane of consciousness alone is absolute mastery possible. This is not a new book, but may be re-read with profit. Published by A. Fenno & Co., New York; cloth; 272 pages; price, not given.

**IN THE SANCTUARY; SEQUAL TO ON THE HEIGHTS OF HIMALAY,** by A. Van der Naillen.

A story of the continued experiences of Bishop Angelo, the adept, as he progresses in knowledge of the occult. The most interesting portion of the book is that which relates to the creation of the universe, and how the planets and solar system first came into being. 250 pages; cloth; price, not given. A. Fenno & Co., New York.

**THE REGENERATION OF SOCIETY,** by Frank H. Sprague.

A treatise on Sociology in which the author analyzes the existing conditions of society and states their cause. Absolute Right is set forth as the standard of social morality and power which

will "quicken into flame the smouldering embers of true life." The principles of Love and Freedom are shown to be the basis of the science of Sociology and the substance of the Kingdom of Heaven. A careful consideration of this subject as presented by Mr. Sprague will convert all who love mankind to Christian Socialism. 25 pages; paper; price, not given. Metaphysical Publishing Co., New York.

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The Higher Thought Center, London, has recently moved into permanent quarters, commodious and pleasant, at 10 Cheniston Gardens, Kensington, W. The report of the Center, through its worthy secretary, Miss Alice M. Collow, for the second year, April 1901-1902, shows gratifying results, and indicates a bright and useful future. Its membership now numbers 147. Among the various speakers who have addressed the Sunday meetings were: J. Macbeth Bain, J. Ransome Bransby, Miss Dora Carpenter, Hannah More Kohaus, Miss Lillian Daubeny, Mrs. Ashton Jonson, and Miss Margaret Noble. The Sunday collections have averaged about \$3.00. Healing and Silence meetings are held bi-weekly.

During the year classes were taught by Miss Grace Western, on "The Power of Thought and Its Application;" Miss Daubeny, on "Elementary Mental Science;" Mr. Bruce Wallace, on "Power from Within;" Mrs. McGrotty, on "The Art of Expression;" Hannah More Kohaus, on "The Science of Being (two courses); and W. J. Colville, on "The Science of Health and Healing," (two courses). The expense of the Center is about \$3,000 annually, and is fully met by subscriptions, donations, etc.

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The Manitou Summer School of Metaphysics will not have a session this season. The first session was held last year and was a success. We have heard from it again and again from all parts of the country, and many letters have been received asking about the plans for the present year. There is a growing interest in the movement, and it is not postponed for lack in this respect. What is needed is a fund for permanent grounds and improvements. It should have the pledged financial support of enough people to insure in advance the employment of the very best teachers and lecturers. Several good people have written us during the past year that they have property which they are willing to donate to a worthy cause. Here is an opportunity. Correspond with John W. Kriger, City Attorney, Manitou, Colo.

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If you should miss a copy of UNITY, drop us a postal, giving your full address. We never stop UNITY unless so instructed, and if you do not receive it regularly, the fault may be in our mailing department or the postal service. Do not think for a moment when you miss a number that we have stopped your UNITY because your subscription is behind. We have confidence in the paying ability of everybody, and we are seldom disappointed.

Mrs. John Vance Cheney, whose School of Life and Expression is located in Chicago, announces that she will hold a summer session at Manitou, Colorado, July 3 to August 14. Classes will be organized July 3. The system includes training for mind, body, and voice-building in singing and speaking. Also Mrs. Cheney invites the attention of all people interested in the "New Thought" — or the control of the body by the mind — to her originally and successfully demonstrated system of piano-forte instruction, based upon psychological principles.

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*Mind* for April contained among many other good things a biographic sketch of Annie Rix Militz, with portrait. It is written by Charles Brodie Patterson in his most graceful vein. In the same number is also an article on "Immortal Youth," by Mrs. Militz. *Mind* is \$2.00 per year, 20 cents a copy. *Mind* and *UNITY* have a club rate of only \$2.00 per year for both magazines.

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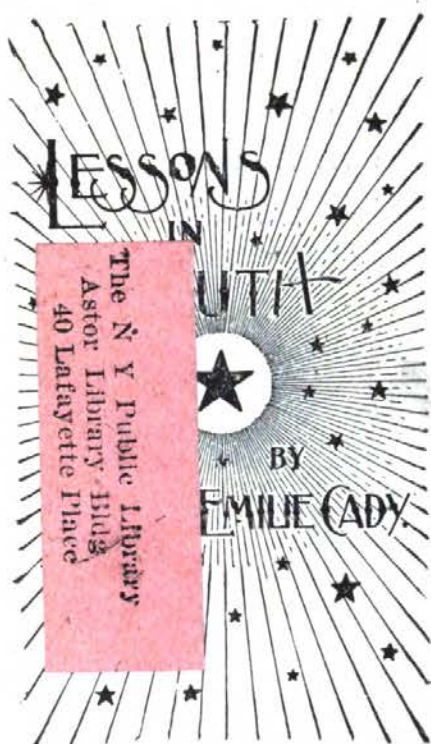
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